THE GARDEN *of Eloquence*

Conteyning the Figures
of Grammer and Rhetorick, from
whence maye bee gathered all manner of
**Flowers, Coulors, Ornaments, Exorna-
tions, Formes and Faſhions of ſpeech, very pro-
fitable for all thoſe that be ſtudious of Elo-
quence, and that reade moſt Eloquent
Poetes and Orators, and alſo
helpeth much for the bet-
ter vnderſtanding of
the holy Scrip-
tures.**

Set foorth in Engliſhe, by
Henry Pecham Miniſter.

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H. Iackſon.

TO THE RIGHT REVEREND Father in God, *Iohn Elmer*, by Gods *permiſsion, Lord Biſhop of London*, Henry Pecham wiſheth a long & happy lyfe, with proſperous ſucceſſe in all Godly affayres.

WHen we conſider and call to mind (right Reuerend) the great might and worthineſſe of wiſedome, then do we perfectly perceaue, & euidently ſee, that god of his goodneſſe hath poured forh his deuine vertue into the minde of man, farre more largely, and much more aboundauntly, then in any other creature vpon the face of the whole earth. Whereby he hath made man able, not onelye to gouerne himſelfe, and to liue after a moſt goodly order, but alſo to ſubdue the monſtrous beaſtes to his will. By this diuyne vertue, & intellectiue power, man doth ſeeke, fynde out, and comprehend the cauſes of thinges, he doth meditate and muſe vppon the wonderfull workes of God, he ſearcheth out the ſecreates of nature, & clymeth vp to the knowledge of Sapience ſupernaturall, he learneth the cunning reaſons of numbers, the Mathematical demonſtratiõs, the motions of ſtars, the courſe & alteration of tymes, the muſical cõſent of harmonies, & diuerſity of tunes, he conceiueth trim deuiſes, & is ful of many profitable and pleaſant inuentions, he ſeeth what is comely for his dignity, and to what ende he is created, which no other is able to do. And to the end that this ſoueraign rule of reaſõ, might ſpread abroade her bewtifull branches, & that wiſdome might bring forth moſt plentifully her ſweete and pleaſaunt fruites, for the cõmon vſe & vtillity of mãkind, the Lord God hath ioyned to the mind of mã ſpeech, which he hath made the inſtrument of our vnderſtanding, & key of conceptions, whereby we open the ſecreates of our hartes, & declare our thoughts to other, and herein it is that we do ſo far paſſe and excell all other creatures, in that we haue the gifte of ſpeech and reaſon, and not they, for we ſee what difference there is betweene thoſe men in whome theſe two vertues do ſmally appeare, & brute Beaſtes that haue no vnderſtanding. Therefore how worthy of high commendations are thoſe men, that perceiuing this, do beſtowe their ſtudyes, their trauayle, and their tyme, to obtayne Wyſedome, and Eloquence, the onelye Ornamentes, whereby mannes lyfe is bewtifyed, and a prayſe moſte precyous purchaſed.

For by theſe manner of ſtudies, we ſee that many haue attayned to a great excelency in their kinde, who haue got to themſelues & their countrey, many commodities: cloathed themſelues with ample honoures: and deſerued by their worthy works to be prayſed for euer of poſteritie. Of this ſorte among the Grecians, we ſee was Demoſtenes, Plato, Ariſtotle: among the Latines, Marcus Tullius Cicero, Lucius Craſſus, Marcus Anthonius, Fabius Quintilianus, moſte famous and renowned Orators, and many other moe, who by their earneſt trauayles, obtayned theſe two moſt notable treaſures: whoſe excellent wiſdome is now wōdered at, and their ſynguler eloquence had in great admyration, whoſe worthy prayſes the iniury of tyme ſhall neuer be able to oppreſſe, nor the deuouring courſe of yeares ſtrong ynough to aboliſh or darken the brightneſſe of their glory: for their honoures poſterity ſhall vphold, and their noble renowne, euerlaſting memory ſhall mayntayne: whoſe worthy works may be ſufficient exāples how we ſhould apply our ſtudies, which are both fraughted with great wiſedome, and garniſhed with goodly Eloquence. Many not perceiuing the nigh and neceſſary coniunction of theſe two precious Iewels, doe eyther affect fyneneſſe of ſpeeche, and neglect the knowledge of thinges, or contrarywiſe couet vnderſtanding, & contemne the arte of Eloquence: and therfore it commeth to paſſe, that ſuch take great paynes, and reape ſmall profytes: they euer ſeeke, and neuer fynde the thing they would fayneſt haue, the one ſorte of theſe ſpeake much to ſmall purpoſe, and the other (though they be wiſe) are not able aptly to expreſſe their meaning. From which calamity they are free that doe vſe a right iudgement in applying their ſtudies ſo, that their knowledge maye be ioyned with apt vtterance, and their copie of ſpeech with matter of importaunce, that is to ſaye, that their Eloquence maye be wiſe, and their wiſedome eloquent. And therefore (right Reuerend) When of late I had conſydered the needefull aſſiſtaunce that the one of theſe do requyre of the other, that wiſedome doe requyre the lighte of Eloquence, and Eloquence the fertillity of Wyſedome, and ſaw many good bookes of Philoſophy and preceptes of wyſedome, ſet forth in engliſh, and very few of Eloquence: I was of a ſodaine mooued to take this little Garden in hande, and to ſet therein ſuch Fyguratyue Flowers, both of Grammer and Rhetorick, as doe yeelde the ſweete ſauour of Eloquence, & preſent to the eyes the goodly and bewtifull coulors of Eloquution: ſuch as ſhyne in our ſpeech like the glorious ſtars in Firmament; ſuch as bewtify it, as flowers of ſundry coullors, a gallant Garland: ſuch as garniſh it, as precious pearles, a gorgeous Garment: ſuche as delight the eares, as pleaſaunt reports, repeticions, and running poyntes in Muſick, whoſe vtility is ſo great, that I cannot ſufficiently prayſe them, and the knowledge of them ſo neceſſary, that no man can reade profytably, or vnderſtand perfectlye, eyther Poets, Oratours, or the holy Scriptures, without them: nor any Oratoure able by the waight of his wordes, to perſwade his hearers, hauing no helpe of them: But being wel ſtored with ſuch plauſible furniture, how wonderfully ſhall his perſwaſions take place in the mindes of men, and his wordes pearce into their inward partes? For by Fygures, as it were by ſundry ſtreames, that great & forcible floud of Eloquence, is moſt plentifully and pleaſantly poured forth by the great might of Figures which is no other thing then (wiſdom ſpeaking eloquently) the Oratour may leade his hearers which way he liſt, and draw them to what affection he will: he may make them to be angry, to be pleaſed, to laugh, to weepe, and lament: to loue, to abhorre, and loath: to hope, to feare, to couet, to be ſatiſfyed, to enuye, to haue pittye and compaſsion: to meruaile, to beleeue, to repent: and briefely to be moued with any affection that ſhall ſerue beſt for his purpoſe. By fygures he may make his ſpeech as cleare as the noone day: or contrarywyſe, as it were with cloudes and foggy miſtes, he may couer it with darkeneſſe, he may ſtirre vp ſtormes, & troubleſome tempeſtes, or contrariwyſe, cauſe and procure, a quyet and ſylent calmneſſe, he may ſet forth any matter with a goodly perſpecuitie, and paynt out any perſon, deede, or thing, ſo cunninglye with theſe couloures, that it ſhall ſeeme rather a lyuely Image paynted in tables, then a reporte expreſſed with the tongue. Fynally, the force of figures is ſo great, that the ſtrength of apt and eloquent pleading and ſpeaking, conſiſteth (ſayeth Fabius) in theſe kinde of exornations. And now (right Reuerend) this little worke, although with no little laboure hauing fyniſhed, as well as I coulde, but not as I would. The fame of your wyſdome, learning, and knowledge, mixed with humillitye, and Godly courteſy, and the loue you beare to the louers of learning, and trauaylers in the ſame, haue moued me to attempt your Lordſhip with the Dedication hereof, in hope that your Lordſhip will accept my wel meaning, which is (as farre as my ſmall abillity is able to extend)to profyte this my country,and eſpecially the ſtudious youth of this Realme,and ſuch as haue not the vnderſtanding of the Latyne tongue,ſure I am,it may profyte many,and I dare be bold to ſay,it can hurte none: concerning confutations of cauils,and aunſweres to the enuious,I will now ſpend no tyme for troubling of your Lordſhip,but make an ende,beſeeching your Lordſhip to take to your protection this little treatiſe, the fruite of my trauayles, as a token of my good will: which at the nexte edition I truſt ſhall come forth more perfect and trimly publiſhed,which now lacke of leyſure hath left vndone. Almighty God preſerue your Lordſhip, and geue you in this lyfe an happy tyme,and after tyme,that bleſſed eternity that is prepared for the faythfull. From North Mimmes the.xxiiij. of Aprill.

Your Lordſhips in Chriſt,to commaund, Henry Peecham.

¶ *Faultes eſcaped , with the name of the*
Fygures in which they be contayned.

In Metaphora, for Bore, reade Beare.
In Metonimia, for which is contayned to that aboue, read which is contrary to that aboue.
In Aligoria, for conſcions, read concions.
In Diaſirmus, for he hath rolde the Cocow , reade he hath robbed the Cockow.
In Eclipſis, for,and preſt before,reade expreſt before.
In Tautologia, for Tantologia, reade Tautologia, and for Expoſition, read Expolition.
In Bomphilogia, for Cacoſmtheton, read Cacoſintheton.
In Aſyndeton, for Polyſmdeton, reade Polyſindeton.
In Periphraſis, for Etionologia, reade Etimologia.
In Enallage of perſon, for,of Cicero to Cicero, reade of Cicero to Curio.
In Epanaphora, for where is the diſputer of thys worde , reade where is the diſputer of this worlde.
In Traductio, for the Poets call Polyploton,read the Poets call Polyptoton.
In Polyſind, for Antanactaſis, reade Antanaclaſis.
In Taxis, for conſciens, reade concions.
In Proſopeia, reade Proſopopeia.

¶ Other errors which remayne behinde, we pray thee gentle Reader to marke and amende them.

THE GARDEN OF *Eloquence.*

¶ The names of Figures.

FIgures of the Grecians, are called Tropes and Schemates, and of the Latines, Fygures Exornations, Lightes, Colours, and Ornaments of ſpeeche. Cicero who ſuppoſed them to be named of the Grecians Schemates, as a ieſture and countenaunce of ſpeech, called them Concinnitie, that is properneſſe, aptneſſe, featneſſe, alſo conformations, formes, and faſhions, compriſing all ornamentes of ſpeech vnder one name.

¶ *A Figure what it is.*

A Figure is a faſhion of wordes, Oration, or ſentence, made new by Arte, tourning from the common manner and cuſtome of wryting or ſpeaking.

¶ *A Figure how it is deuided.*

- A figure is deuided into
  - Tropes
    - of wordes. 9.
    - of ſentences. 10.
  - &
  - Schemates
    - Grãmatical.
      - Orthographical. 14
      - Syntactical. 42.
    - &
    - Rhetorical
      - Of wordes. 24.
      - Of ſentences. 25.
      - Of Amplificatiõ. 6.

The Garden of Eloquence.

¶ A Trope what it is.

A Trope, is an alteration of a worde or ſentence, from the proper and naturall ſignification, to an other not proper, but yet nye and likely.

¶ The fyrſt foundation of Tropes.

NEceſſity was the cauſe that Tropes were fyrſt inuented, for whē there wāted words to expreſſe yͤ nature of diuers thinges, wiſe men remembring that many thinges were very like one to an other, thought it good, to borrow the name of one thing, to expreſſe another, that did in ſomething much reſemble it, and ſo began to vſe tranſlated ſpeech, and declared their meaning by wordes that made a likely ſimillitude, of thoſe thinges which they ſignifyed, and then ſeeing, that by this meanes, thinges were well ſet out, matters well expreſſed, and cauſes well commended, and that by tranſlation they might vtter their mindes largely, and ſet forth any matters with great perſpecuity and pleaſauntneſſe, perceyuing alſo that it brought often times great delectation to the hearers, by reaſon of the ſimillitude, Oratoures of purpoſe, euen then when there was no neede, refuſed ſuch wordes as were proper, and had little ſweeteneſſe, or elſe could not declare the nature of the thing ſo well, and vſed words tranſlated from the next, that is, ſuch as were moſt like to other, as for example, when we might ſay properly, men continue in their wickedneſſe, and will not be conuerted, we thinke it may be better ſayd by tranſlated ſpeech, thus, men ſlumber in wickedneſſe, and are ſo faſt aſleepe in ſinne, that when they be called, they heare not, yea, although ye call and cry to them in their eares, yet can they not awake, for they heare you not, thus this ſentence is much mended by borrowed ſpeech, and the reaſon is, that the ſentence doth preſently ſinke into the mind of the hearer, by thinking on the ſimillitude, for when he doth heare the ſpeaker ſay, men ſlumber and ſleepe in ſinne, he is brought in mind ſtraight way, to thinke on them that be in a dead ſleepe and cannot be wakened, and as the heauineſſe of ſleepe doeth oppreſſe the minde, and ſences, and as it were, expell them out of the body, euenſo doth the hearer thinke and vnderſtand that men being delighted in the fylthineſſe of ſinne, haue no deſyre or wil to forſake their wicked life, although they be neuer ſo often and earneſtly called by preaching, or any other meanes, likewiſe when we ſay, ſuch a one is intangled in troubles: the hearer ſtraight way doth thinke on a Foule, or any other thing that is intangled and wrapt in a Net, and as he knoweth the thing that is once in the net, hath hard getting out, ſo doth he vnderſtand that ſuch a one being intangled in troubles, is in a miſerable caſe, in like manner Oratoures, after they had found that tranſlation made their ſpeech both euident and pleaſaunt, did very much vſe it, euen of purpoſe to make their ſpeech both manifeſt and gallant, for as a garment was fyrſt deuiſed to defend and keepe the body from cold, and after vſed to bewtify and deck the ſame, euen ſo tranſlation was fyrſt inuented by neceſſity, but now vſed eſpecially for perſpecuity, pleaſauntneſſe, and excellency, & in deede an Oration is greatly inriched, when meete Metaphors, and apt Aligories are deuiſed and well applyed to the matter, without the which no Oratour ſhal be able to perſwade wel, or cauſe his hearers to take any delectation in his ſpeech, and therefore very requiſite and needeful it is, that an Oratour be well furniſhed with his fygures.

¶ Tropes of wordes are theſe.

Metaphora, Metonimia, Synecdoche, Antonomaſia, Onomatopeia, Catacreſis, Metalepſis, Antiphraſis, Acirilogia

Metaphora.

Metaphora, whē a word is tranſlated from the proper & natural ſignification, to another not proper, but yet nie and

Henry [illegible]

likely, and that eyther for neceſſity, or elſe for pleaſauntneſſe, thys tranſlation is taken from many places, and eſpecially from theſe following.

¶From the ſences of the body.

FIrſt, we tranſlate a word from the ſences of the body, to the thinges in the mind, that is, when by any word which is proper to the ſences, we ſignify ſomething belonging to the mind, which tranſlation is very vſuall & common, but chiefly from the ſight, which is the moſt principall & perfect ſence.

¶ From the ſight.

FRom the ſight, as to ſay, I ſee what your pretence is very well, here the tranſlation is from the ſighte to the minde, for properly we cannot ſay, we ſee mens pretences & thoughts which cannot be ſeene, but only perceaued by ſome token, and vnderſtood by ſome reaſon, and becauſe the mind and the ſight do much reſemble one another, we may wel borrow of the one and beare it to yͤ other, for as the ſighte decearneth thinges, by their fourmes, and colloures, and ſee what they be, ſo likewiſe the mind, by the power intelectiue, doth vnderſtãd truth from falſhood, right from wrong, and honeſt meanings, from guilfull and ſubtill deuiſes, and alſo becauſe the ſight is a ſure ſence, and ſildome deceyued, for that which we ſee, we beleeue it to be ſo, therefore when we vnderſtand a thing very well, we may ſay we ſee it, ſygnifying thereby, that we doe as wel peceaue it, as if it were a thing viſible, which our eyes doe perfectlye beholde, from the ſight diuers ſignifycations be taken, as 2. Chronicle 9. And when the Queene of Saba had ſeene the wiſedome of Salomon, for [illegible]nderſtode the wiſedome of Salomon: Prouer. 20. A King that loketh well about him, dryueth awaye all euill, for, a King that hath a care for the good gouernmente of hys people, dryueth awaye all euill: Aggeus. 1. You looked for much, and loe it is come to little, for, you hoped for much. &c. Sapien. 3. In the ſight of the vnwiſe, they appeare to dye, for, in the iudgement of the vnwiſe. &c. Eccle. 20. Giftes blinde the eyes of the wiſe, for, gifts get fauour, and cauſe wiſe men to neglect Iuſtice, alſo, let not the father wincke at his ſonnes vices,for, let not the Father diſſemble at his ſonnes vices,a wiſe man wil ſoone eſpye the folly of the vnwiſe,and the guiles of ſubtill men,for perceaue the folly and guiles,to looke for,ſometime ſygnifieth,to hope for,as in Luke.2.And looked for the conſolation of Iſraell,ſome time to feare,I looke for nothing elſe at their hands,but ſome ſodayne miſchiefe.Iohn.9.That they which ſee not,might ſee, for,that they which vnderſtand not, might vnderſtand, now as the ſight is often borrowed,to ſignify vnderſtanding and knowledge of the mind,ſo blindneſſe which is the loſſe or lack of ſight,is vſed many times for ignoraunce,which is the lack of Knowledge,and that very often in the holy Scriptures, Paule to the Romaynes.And their fooliſh harte was blinded. Marke.8.Haue you your heartes yet blinded.2.Corin.3.But their minds were blinded, ſometime the ſence of ſeeing,is applyed to other ſences,as Abacuck.2.I ſtoode vpon my watch, and ſet me vpon my Bulwarke, to looke and ſee what they would ſay vnto me,for,heare what they would ſay vnto me.

¶From the hearing.

FRom the hearing, as to ſay, ſhut not your eares againſt reaſon,for,refuſe not reaſõ,heare the complaynt of the Fatherleſſe and Widdow,for,ſuccour and ayds the Fatherleſſe and Widdow,when they crye vnto thee: Likewyſe in Ieremy.11.Though they crye, I wil not heare them,for,I wil not helpe them.Prouerb.13.He that is ſcornefull , will not heare when he is corrected,for,he that is ſcornful, doth hate correction.Prouer.28.He that turneth away his eare from hearing the law,his prayer ſhall be abhominable,for,he that deſpiſeth the law,&c.Pſalm.81.My people would not heare my voyce, for,would not obey my voyce.Eſay.33.Heare no councell agaynſt innocente blood,for,conſent to no councell agaynſte innocente bloud. Act.Apoſt.4. Whether it be righte in the ſight of GOD ,to harken vnto you, more then vnto GOD, iudge you,for,to obey you,rather then God, iudge you.

¶ From the Smelling.

FRom the ſmelling, as to ſay, Cicero ſmelled out the vngracious enterpryſes of Catiline and his company, who went about the vtter deſtruction of Rome, for, Cicero ſuſpected and after perceaued the vngracious enterpriſes. &c. Terence. Doth my Father ſmell out any thing, for, ſuſpect any thing. Alſo, I doe ſmell no truth in your tale, for, perceaue no truth in your tale, commonly they vſe to ſay, when a report doth ſeeme incredible, this ſmelles like a lye, alſo, I ſmell whereabout you goe, for, perceaue whereabout you goe, in deede this reporte hath ſome ſauour of truth in it, for, I iudge this report to be true, this tranſlation we vſe, when we gather thinges by ſuſpicion, for as we may ſmell diuers thinges, when we cannot ſee them, ſo may we gather by ſome reaſons, both to ſuſpecte and iudge of matters, although we doe not know them: And therefore the pleaſauntneſſe of the ſimillitude, cauſeth men very ofte to vſe tranſlation, for, we will ſay when we perceaue ſome mans lewde condicions, I ſmell very well what you are. Iob. 39. He ſmelleth the battayle a farre of. Eccle. 35. A ſweete ſmell it is before the higheſt.

¶ From the touching or feeling.

FRom the touching, or feeling, as to ſay, I feele your intent, for, vnderſtand your intent, I quickly felt his crafty purpoſe, for, perceaued his crafty purpoſe, Iob. 19. The hande of God hath touched me, for, puniſhed me. Sapien. 18. The tēptations of death touched the rightuous, for, troubled the rightuous. Iohn. 5. And that wicked toucheth him not, for, tempteth him not, I touched him will they ſay, when they thincke they haue with nipping wordes angered one. Eccle. 14. And is not pricked with the Conſcience of ſinne. Danyel. 13. They were both wounded with the loue of her.

¶ From the taſting.

FRom the taſtinge, as when we ſaye, man is borne to taſt of many cares, for, to be moleſted with many cares, to taſte, ſignifyeth ſomtime to proue, or to haue ſome experience, as taſt you of his goodneſſe, for I haue already taſted of it, for proue you his goodneſſe, for I know it well ynough all ready. Likewiſe Cicero to Atticus, you may taſte that man, for, you may proue or trye that man. Pſalme.34. Taſte and ſee how gracious the Lord is, for, trye how gracious the Lord is. Hebrues.2. And haue taſted of thy heauenly giftes, for, haue hadde knowledge of thy heauenly gyftes.

¶ From thinges in the mind.

FRom thinges in the minde, as to ſaye, here is a wofull wound, and the ache is very angry, here now wofull and angry, be words proper to the minde, yet here by tranſlation, they ſignify the paſſiōs of the body. Eccle.2. Whatſoeuer mine eyes deſyred, I let them haue it. Here likewiſe, Salomon applyeth the word which is proper to the minde, to a ſence of the body, for our eyes haue no deſires, yet by tranſlation, we may apply deſyres to the eyes, and delectation to the eares, & likewiſe any other affection of the mind, to the ſences of the body, like as doth Salomon, when he ſayth, the eye is not ſatiſfyed, with ſight, nor the eare with hearing, alſo in like maner ſayth Eccleſiaſticus.14. A couetous mans eye, hath neuer ynough, Pſalm.16. My tongue ſayth Dauid, was glad, and my glory reioyced.

¶ From the vnreaſonable.

FRom the vnreaſonable, to the reaſonable, as to ſay, the enuious man, doth bite priuily, and the couetous man doth euer whyne for want, the crafty flatterer crept into his boſome, and at the laſt did venemouſly ſting him, ſee they wallow in welth, and ſwim in proſperity, yet liue they in great calamity, he crew in vaunte of his victory, a falſe friend abydeth in time of proſperity, but in aduerſytye he taketh hys flyght, Good wife, your cackling became you not. Thus you ſee how words that be proper to the vnreaſonable creatures, are applyed to the reaſonable: for byting is moſt proper to dogges, whyning to Pigges, creeping and ſtinging to Adders and Snakes, wallowing to Hogges, ſwimming to Fiſhes, crowing to Cockes, flying to foules, and cackling to Hennes. Now when mens manners be ſuch as cannot be expreſſed with thoſe wordes, which doe properly belong to men, wee borrow wordes of theſe brute beaſtes, and other creatures wanting reaſon, to which of their quallities, ſuch manners doe moſte reſemble. Pſalme .55. For then would I flye and be at reſt, the ſame. 38. I roared for the diſquyetneſſe of my ſoule. Eſay. 56. His watchmen be not able to barke. Iudith. 16 Then howled the army of the Aſsirians. Ieremy. 5. Euery mã neigheth at his neighbours wife .3. Reg. 9. Euery one that paſſeth by ſhall hyſſe.

¶From the reaſonable, to the vnreaſonable.

FRom the reaſonable, to yͤ vnreſonable, as to ſay, the mourning Doue, the muſical Nightingale, the ſhamfaſt Owle, alſo to call a Pecocke prowde, a Rauen wyſe, a Gooſe fooliſh, a Pye crafty, likewiſe of beaſtes, we call a Lyon prowde, a Bore churliſh, a Bull ſtoute, a Dogge flatttering, a Fox ſuttle and crafty.

¶From the lyuing, to the lyueleſſe.

FRom the liuing, to the liueleſſe, as to ſay, yͤ Sea doth rage, the ſtreame doth rore, the froſt doth bite, time flyeth away. Likewiſe with nownes, thus, a furious tempeſt, a lowring day, a hungry ground.

Pſalme. 6. Which ſtilleth the raging of the ſea, in the ſame 65. The little hilles ſhall reioyce, the valleyes ſhall ſtand ſo thick with Corne, that they ſhall laugh & ſing. Prouer. 23. At laſt it biteth & ſtingeth, meaning exceſſe of wine and dronkẽneſſe. Eſdra. Our wickedneſſe are growen ouer our heades. Iob. The tempeſt ſtealeth him away in the nighte. Eſay. 26. Fyre ſhall deuoure them. Pſalme. 106. The earth ſwallowed vp Dathan. Pſalme 49. And death gnaweth vpon them. Act. Apoſt. 19. So mighty grew the word of God, and preuayled. Paule. 2. Corinth. 5. That mortalitye might be ſwallowed vp of lyfe.

¶ From the lyueleſſe, to the lyuing.

FRom the lyueleſſe, to the lyuing, as to ſay, a Mayde that is bewtifull and braue, doth ſhyne, which is proper to the Sunne, Moone, and Starres: Lykewyſe, we call a ſeuere Iudge ſharp, which is proper to tooles, weapons, Thornes, or any ſuch lyke, a ſtill man, or he that vſeth few wordes, cloſe, which worde is moſt proper to Cheſtes and Cofers, which keepe thinges cloſe and ſecrete from mens ſighte, ſo doth ſuch a one keepe his councels frõ other mẽs knowledge: Lykewyſe we ſay, he that is pittileſſe, hath a ſtony hearte. For ſo ſayth Ezechiell.11. That ſtony heart will I take out. Abacuck.1. The Caldes that bitter and ſharp people. Pſalm.140. They ſharpened their Tongues. Danyel.12. Such as taught others ſhall gliſter. Paule Coloſſ.3. Be not bitter vnto them.

¶ From the vnreaſonable, to the vnreaſonable.

FRom the vnreaſonable, to the vnreaſonable, as to ſay, the feeding Bees.

¶ From the lyueleſſe, to the lyueleſſe.

FRom the lyueleſſe, to the lyueleſſe, as whẽ we ſay, bleſſe doeth bud, hatred doth bloſſome, bewty doth wyther, anger doth kyndle, and deſyres doe burne: Likewyſe to ſay, a golden verſe, a fyled praſe, a flowing ſpeech, a ſore weapon, a ſweete office, the waues of wickedneſſe, Prouerb.17. Wiſdome ſhyneth in the face of him that hath vnderſtanding Abacuck.1. The law is torne in peeces. Paule.1.Corinth.15. Euill wordes, doe corrupt good manners. Prouerb. The name of the vngodly ſhall ſtincke. Iob.20. When wickedneſſe was ſweete in his mouth. Eccle.6. Sweete wordes doe multiplye friendes.

¶ From mens doinges.

FRom mens doings and practiſes, as in Luke.22. Sathan hath deſyred to ſyfte you. Eſay.21. Thou arte he whome I muſt threſh. Ieremy.4. Sow not among Thornes. Agg.1. Ye ſowe muche, but ye bring little in. Iob.4. They that plowe iniquity, reapeth the ſame. Amo.6. Though they clime vp to Heauen. Paule. Epheſ. For we wraſtle not agaynſt blood and fleſh. Pſal. 11. That they may priuily ſhoote at them. Paule.1. Corinth.3. I haue planted, Apollo watered, but God geueth the increaſe. Eſay.10. He ſhall hew downe the proud. Iere.8. They heale the hurte of my people very ſlenderly: Likewyſe, to walke, to ſtumble, to ſlyde, to fal, to fight, to runne, to build, to wound, and many other Verbs, be often vſed Metaphorically.

¶From Subſtantiues.

FRom Subſtantiues, as Pſalm.119. Thy word is a Launterne vnto my feete, and a lyght vnto my pathes, in the ſame.91. His truth ſhalbe thy ſhield and Buckler. Paule.1. Theſſa.5. Armed with the breſtplate of Fayth. Machab.6. Great is the flood of heauines; which I am come into. Eſay.1. All are woundes, botches, ſores, and ſtrypes. Nah.3. Thy wound cannot be hid, thy plague is ſo ſore. Iob 6. The Arrowes of the Almighty are about me, lament. Ierem.2. A flame of fyre is kyndled in Iacob. Prouerb.26. Who ſo dyggeth a pit. &c. Pſalm.91. Deliuer me from the ſnare of the Hunter. Toby. Thou ſtaffe of our age. Eſay.29. Thou ſhalte be viſited with ſtorme and tempeſt. Iob.6. The pathes that they goe in are crooked. Iob.3. Let me be wayed in an euen Ballaunce. Mathew.20. Are ye able to drincke of the Cupps that. &c. Marc.4. The Harueſt is great, and the labourers are few. Luke.4. Phiſityon heale thy ſelfe. Eſay.56. The Wolfe and the Lambe ſhall feede together. Paule. Epheſ.5. A glorious congregation without ſpotte or wrinckle: Here in theſe ſentences, Launtern, Light, Pathes, Shield, Buckler, Breſtplate, Floud, Wounds, Botches, Sores, Stripes, Arrowes, Flame, Fyre, Pit, Snare, Hunter, Staffe, Storme, Tempeſt, Ballaunce, Cup, Harueſt, Phyſition, Wolfe, Lambe, Spot, Wrinckle, haue not their proper ſignifycation, but by tranſlation do ſignifye other things, much like vnto them.

¶ *Metonimia.*

Metonimia, when of thinges that be nigh together, wee put one name for another, and this chaunge of name is many wayes vſed. Fyrſt, when we put the inuentor, for the thing inuēted: As Ceres for fruite, Bacchus for wine, Venus for carnall luſt, for ſo doth Terence put them: when hee ſayeth, without Ceres and Bacchus, Venus is colde. Lykewiſe, we put Cupid for loue, Mars for warre, Vulcane for fyre, Neptune for the Sea, Moſes for the Law, Chriſt for the Goſpell. Iohn.5. One that accuſeth you, euen Moſes, for, the Lawe of Moſes. Paule.2. Corinth.3. When Moſes is red, for, when the Lawe of Moſes is red, in the ſame .5. If anye man be in Chriſt, the ſame is a new Creature, for, in the fayth of Chriſt: Likewiſe we vſe Weapons for warre, as in Exodus.5. Leaſt there happen eyther peſtilence or ſworde, for, eyther peſtilence or warre. Math 10. I came not to ſend peace, but a ſword, for, not peace but warre. Alſo in this place, vyces are put for them, in whome they be, as to cal one letchery, that is letcherous, and him couetouſneſſe, that is couetous, and likewyſe vertues for vertuous men. Secondly, when the conteyner is put for that, that is cōteyned, as Italy cannot be ouercome by warre, nor Greece by learning, for, the men in thoſe countreys. Geneſ.6. The earth was corrupt before God, for, the people vpon the earth. &c. Pſalm.6. Lette Heauen and earth prayſe him, for, the Sayntes and people of God, dwelling in heauen and earth, Iudith.16. He hath ſhewed me all his heart, for, all the ſecreates of his hearte. Math.10. It ſhalbe eaſyer for Sodom and Gomor in that day, for, the people of Sodom and Gomor, alſo to ſay the Barrell is druncke vp, for the drincke in the Barrell. Thirdly, when that that is contayned, is put for the contayner, which is cōtayned to that aboue, as to ſay, I met him with wyne in his hand, for, the Pot or Bole which holdeth the wyne. Fourthly, when the efficient cauſe is vnderſtood of the effect, as to ſay, Death is pale, feare ſad, anger haſty, wyne bold, old age croked, the night impudent, loue fooliſh, muſicke merry. Here we do not vnderſtand that death is pale, feare ſad, anger haſty, but that death doth make pale, feare maketh ſad, and anger maketh haſty. And ſo likewyſe of the reſt, which be not as we name them, but are cauſes which doe make ſo to bée. So ſayeth Chriſt. I am the reſurrection of the dead. Yet he is not the reſurrection, but the cauſe that make the dead to ryſe agayn. Likewyſe the Prophet Dauid in the. 81. Pſalm ſayth. Bring hether the Tabret, the merry Harpe, with the Lute. Here he caleth the harp merry, not meaning that it is merry, but that it maketh men merry, with the muſicall ſounde. Eſay. 38. I haue cōſidered thy teares: here likewyſe teares, be put for ſorow, which maketh and cauſeth teares. Fyftely, when the effect is gathered by the efficient, contrary to that next aboue, as Na. 3. But when the ſunne is vp, they flye away, that is, when it is day. Ioſua. 1. Whoſoeuer doth diſobey thy mouth, that is to ſay, the wordes of thy mouth. Eccle. 40. A friendly tongue goeth beyond them both, for, friendly wordes. Math. 27. His blood be on vs, and our Children, for, the merittes of his blood. Sixtly, when we put the Aucthour for the worke, thus he ſpent long time in Plato, and eſtéemed much of Liuius, he ſought out Argumentes in Ariſtotle, and Eloquence in Cicero, for their worckes likewyſe, we vſe the Euangeliſtes, for the Goſpels they wrote, and the Apoſtles, for their Epiſtles. Seuenthly, when a Gouernour or Captayne is put for his Subiectes or Souldyors, thus, Hannibal was ſlayn of Scipio. Here Hannibal is put for his Souldyors and hoſte, which he led agaynſt the Romaynes, being their Captayne, and Scipio for the Romaynes, of whom likewyſe he was Captayne, and had the victory. Eyghtly, when wée put the ſigne, for the thing ſygnifyed, as the Scepter for the Kingdome, the Sworde, for the Maieſtrate, the Ballaunce, for Equity, the Chayn, for bondage, the Keyes, for office and power, the Rod for Correction, the Croſſe for perſecution. Mynthiy, when we put the fact, for the factor, as Murders cannot be hid, for Murderers.

¶ *Synecdoche.*

Synecdoche, when there is more, or leſſe, moe thinges or fewer vnderſtood, and gathered by a word, which the proper ſignifycation doeth not expreſſe, as of one we vnderſtand many, when we ſay, the Italyon is fyne in many feates, we vnderſtand Italyons generally. Lykewyſe, the Romayne was in Battayle Conquerour, meaning the Romayne hoſte. Iob. Man borne of a woman, hath but a ſhorte tyme to liue, that is, all men vniuerſall. The whole of the parte, as, a fooliſh head, for, fooliſh man. Exodus.10. There ſhall not one houe be lefte behinde, here the houe is put for the whole beaſt. Luke.11. Happy is the wombe that bare thée, and the pappes that gaue thée ſuck, for, happy is the woman that bare thée, and gaue thée ſucke. Paule.Romayn 13. Let euery ſoule ſubmit it ſelfe to the authority of the higher powers, for, let euery man ſubmit himſelfe. ec. Contrarywyſe, parte by the whole. 3.Reg.10. All the world reſorted to heare the wyſedome of Salomon, yet here we muſt not gather, that all the world came to heare Salomons wiſedome, but a great parte of the worlde.

By the matter, the thing made of it, as they eate the fyneſt Wheate, drincke the ſwéeteſt Grapes, and weare the fyneſt Wool, by Wheate, we vnderſtand Bread, by Grapes wine, by Wooll Cloth. Mathew, 10. Fleſh and blood haue not ſhewed that vnto thée. Here likewiſe, fleſh and blood, do ſignifye man made of fleſh and blood, the ſame ſignifycation is in Eccleſiaſticus.17. What is more wicked then fleſh and blood, for what is more wicked then man. The generall kinde, by the ſpeciall. Mathew.4. Man ſhall not liue by bread onely, &c. underſtanding all manner of foode. Pſalm 44. It is not my ſword that ſhall helpe me, by ſword, meaning al manner of weapons, and defences. Thinges following, by thinges going before, as to ſay, he put to his Spurres, meaning hee roade apace, alſo, you muſt open your Purſſe, if you intend to ſpeede, underſtanding laying out of money. Eccle 38. Remember his iudgements, that is the payne following iudgement, in the ſame. 2. Shall leaue his laboures to other, that neuer ſweate for them, that is, the fruites that followe laboures. Contrariwyſe, thinges going before, by thinges following, as Geneſis 3. In the ſweate of thy face, ſhalte thou eate thy breade, for, with labour ſhalt thou eate thy bread, which goeth before ſweate, and briefely, when one thing is underſtoode by another, as I knewe them liuinge which would not haue ſeene you in this caſe, meaning, they be dead, alſo Dauid ſayth. Up Lord why ſleepeſt thou, not meaning ſleepe, but long tarying.

¶ *Antonomaſia.*

ANtonomaſia, when for the proper name, we put ſome other externall, as the name of office, profeſſyon, ſtudye, Arte, or dignity, As

The	Philoſopher	for	Ariſtotle.
	Greeke Poet		Homer.
	Comical Poet		Terence.
	Romayne Oratour		Cicero.
	Pſalmographe		Dauid.
	Apoſtle		Paule.
	Sauyour		Chriſt.

¶ Onomatopeia.

¶ *Onomatopeia.*

ONomatopeia, when we inuent, deuiſe, fayne, and make a name, immitating the ſownd of that it ſygnifyeth, as hurliburly, for an vproꝛe, and tumultuous ſtirre, thwick thwack, that is blow, for blow, ſtroake for ſtroake, and one harder then an other, thwick ſygnifyeth the leſſer, and thwack the greater, buzzing for the noyſe of Bees, and ſometime humming, a ierck, for the ſtroake of a whyp, likewiſe by this fygure, we tearme a Tale, which hath as they ſay, neyther ryme, nor reaſon, head, nor tayle, neyther good beginning, nor yet wyſe ende: a flimflam, likewyſe we call a womā which delighteth much to heare tales, and tell tales, a Flibergib, alſo triſh traſh, tagnag, or tagrag, hunch lunch, rifraffe, hab nab, heaue and hoe, clapperclaw, kickle kackle, turmoyle, are contayned in this fygure, and fynally the mooting of beaſts, the blating of ſheepe, the neighing of Horſe, the ſcriking of Infantes, and al ſuch voyces, as doe reſemble the ſound, or be ſtraungely fayned.

¶ *Catachreſis.*

CAtachreſis, is a neceſſary abuſe of like words, for the proper, or when to that, that hath not his proper name, we lend the next or lykeſt vnto it, as Virgil, the build a houſe, by Pallas Arte diuine. Here the Poet doth abuſe the verbe build, for he doth traduce that to a beaſt, which is proper to the making of a houſe. Deut. 3. Drincke of the moſt pure blood of the Grapes, here likewyſe blood is put for iuyce. Iob. 21. They ſhall ſleepe both alike in the earth, ſo Iob in like manner calleth the lying dead in the earth, ſleepe, and in all the places following, to ſleepe, ſygnifyeth to dye, and to be a ſleepe, ſygnifyeth to lye dead. 2 Reg. 7 Thou ſhalt ſleepe with thy Fathers. 3.Reg.2. Dauid ſlepte with his Fathers, in the ſame booke. 11. Salomon ſlept with his Fathers. And likewyſe in theſe places, 3.Reg.14.4.Reg.20.24.2.Parali.9.12,27.Iob,7.14,21.Danyel,12.1. Corinthians,15.

¶ *Metalepſis.*

Metalepſis, whē we goe by degrees to that which is ſhewed, a fygure ſildom vſed of Oratours, and not ofte of Poets, as to ſaye, he lyeth in a darcke Dungeon. Now in ſpeaking of darckneſſe, we vnderſtand cloſeneſſe, by cloſeneſſe, blackneſſe, by blackneſſe deepeneſſe. Virgil by eares of Corn, he ſignifyeth harueſtes, by harueſtes, ſommers, and by ſommers, yeares.

¶ *Antiphraſis.*

Antiphraſis, when a word is vnderſtoode by the contrary, as we vſe commonly to ſay, this is wel done, when we meane the contrary, you are a wyſe man will they ſaye, meaning a foole, here is iuſt dealing, when one hath all, and another neuer a whit, meaning, that ſuch dealing is not very iuſt, though it be very common. You take great paynes, quoth the mayſter, when he found his man faſt aſleepe, and all his worke vndone, meaning that he toke greats eaſe, by this fygure, we commend with a mocking prayſe, things that be naughtly done.

¶ *Acyrologia.*

¶ *Acyrologia.*

Acyrologia, is an vnproper ſpeaking, either in word or ſence, or when a word is not vſed in his proper place. Terence. I warrante you, I will well ynough ſtay that, that you hope of, here that you hope of, is put for that, you are afrayde of, which is very vnproper, for ſo much as we hope for good thinges, and feare thoſe that be euill, contrariwyſe, we ſay, I feare I ſhall make you ſmarte for this, for, I hope I ſhall make you ſmarte for this, I haue hearde a Scholemayſter ſay to his Schollers, you ſhall drincke euery one, when the Schollers knew, his drincke that he would geue them, ſhould be neyther Beare, nor yet good Ale: Likewyſe, they will ſay, you would fayne, or you thincke long, till you be whypt, when none thinck long for ſuch daynties.

¶ Tropes of Sentences.

Aligoria, Ænigma, Paræmia, Ironia, Sarcaſmus, Micteriſmus, Aſteiſmus, Diaſirmus, Charientiſmus, Hyperbole.

¶ *Aligoria.*

Aligoria, whē a ſentence hath another meaning, then the proper ſignifycation doth expreſſe, and after ſome, thus, an Aligory is a ſentence, which ſheweth one thing in wordes, and another in ſence, an Aligory doeth differ from a Metaphor in this, that in a Metaphor, there is a tranſlatiō but of one word, but in an Aligory of many: for an Aligory is none other thing, then a contynued Metaphor, for when many tranſlations doe abound together, then is it ſayth Cicero, an Aligory, as this, there was yet neuer ſo high a floode, but came as loe an Ebbe, whoſe ſignifycation is commonlye knowne, that is, that proſperity lifteth not a man ſo high, but that aduerſity may pluck him downe as low, and as in time, men riſe to happy ſtate, ſo may they in time, fall to extreame miſery. An Aligory teaching vs, that riches & pouerty, health and ſickneſſe, life and death, are thinges vncertayn vnto vs, and that all thinges doth alter and chaunge, as God by his prouidence hath appoynted. Horace was much delighted in this kinde of ſpeech, and wrote verſes Aligoricall, as theſe, with many others.

¶O Ship, ſhall new Floods carry thee, agayne into the Sea,
What doſte thou now, ſtriue luſtily, to keepe the port alway.

¶Another.

¶Thou Licinus mayeſt liue full well, if wiſely euermore,
Thou doeſt not thruſt into the deepe, nor preſſe to neare the (Shore,
for feare of Stormes.

In the former verſe, Horace by the Ship, doth vnderſtand Sextus Pompeius, making incurſions, and troubling the ſeas with nauall warre, whome he exhorteth to make peace with Auguſtus: by floudes, ciuil battaile: by Hauen or porte, peace and concord, and in the latter, he doth much commend mediocrie of lyfe. Another Aligory, rub not the ſcarre, leaſte you doe open agayne, the wound that is healed, and cauſe it to bleede a freſh, the meaning whereof is, renew not by rehearſall, the ſorrow that time hath made forgotte. Math. 23. Ye blinde guides, which ſtrayne out a Gnat, and ſwallowe a Cammell, likewyſe, thou blinde Phariſey, clenſe fyrſt, that which is within the Cuppe and Platter, that the out ſyde of them may be cleane alſo, many ſuch like Aligories are to be found in the Goſpels, by which our Sauiour Chriſt rebuked and reproued the ſuperſtition, and hipocriſy of the Scrybes and Phariſeyes. An Aligory is eyther pure, or cōmixte. Of a pure Aligory, you haue ſeene examples, a commixt Aligorye, is when one word, or moe then one in the Aligory, haue their proper ſygnifycation, ſuch a one is this, in the 3.of Mathew. Whoſe Fan is in his hand, and he ſhall purge his floure, and gather his wheat into his Barne, but will burne the Chaffe with vnquencheable fyre. Here the Aligory is commixt, whē he ſayth, with vnquenchable fire. The Sence hereof is, that Chriſt in the laſt iudgement, by his iudiciall power, which he hath receyued of his Father, ſhall ſeperate the good from the bad, and geue vnto the righteous eternal felicity, but ſhal iudge and deliuer the wicked, to euerlaſting paynes, the lyke is this in Cicero: Truely I allwayes thought, that Milo ſhould abide other tempeſt and ſtormes, only in theſe waues of conſcions. Here likewyſe, he mingled the Aligory, whē he ſayd the waues of conſciōs. This figure of Fabius is caled Inuerſion, of Cornificius, Permutation, of Hermogenes, Inmutation.

¶ Ænigma.

AEnigma, a ſentence of which for the darkneſſe, there cā be no certaynty gathered, this Trope is more agreeable to Poets, then to Orators, for euery Aenigmaticall ſentence is obſcure, and euery Oratour doth in ſpeaking, flye obſcurity, and darck ſpeeches, in whome the facillity and perſpecuity of the ſpeech, is a goodly vertue, notwithſtanding ſometime, darckneſſe is delectable, as ẏ which is vnderſtood of wyſe and learned men, for when men fynde at laſt, by long conſyderation, the meaning of ſome darcke riddle, they much delight and reioyce, that their capacity was able to compaſſe ſo hard a matter, and commende highly the deuyſers wit, therefore it may be in an oration, where wyſe men be hearers, ſo that it be aptly applyed, and meaſurablye vſed, ſuch is this, I conſume my Mother that bare mee, and eate vp my Nurſe that fed me, and then dye, leauing al them blind that ſaw me, ment of the flame of a Candle, which whē it hath conſumed both match and tallow, goeth out, and leaueth them darcke that ſaw by it. Another, my mother begot me, and anon ſhe is begotten of me agayn, ment of Yſe, frozē of Water, and reſolued into water agayne. Alſo, as long as I liue, I eate, but when I drincke, I dye, vnderſtood of fyre, which contynueth as long as it hath ſubſtaunce to burne, except it be quenched. Iudg. 14. Out of the eater came meate, and out of the ſtrong came ſweeteneſſe.

Parœmia.

PArœmia, a ſaying much vſed, and commonly knowen, and alſo very excellent for the Nouelty, to which two thinges are requyred, one that it be notable renowned and much ſpokē of, & a ſentence in euery mans mouth, called of the Latines, an addage, and of vs Engliſh men, a prouerbe, the other that it be pretty, feate, and witty, that is to ſay: that it may be decarned, by ſome note and marke from common ſpeeche, and alſo commended by antiquity, and learning.

Examples, Terence. I hold the Wolfe by the eares, by which is ſygnifyed that, that is both daungerous to holde, and alſo to let goe. All our Engliſh prouerbes be of this Figure, as, you hit the nayle on the head, all the Fatte is in the fyre, the blind drincke many a flye, you truſt to a broken ſtaffe, the burnt chyld doth feare the fyre, all is Fiſhe that comes to the Net, ſweete meate, ſower ſauce, an ill wynd that blowes no man to profite, looke eare you leape, a light burden farre heauy, you ſtriue agaynſt the ſtreame, you knocke at a wrong dore, ſhort ſhooting, looſe the game, I haue the bent of his bow and the length of his foote, you haue fyſht fayre, the winde is in a wrong corner, you may write to your friendes, a man may loue his houſe well, and ryde not on the rydge, you recken your chickens before they be hatcht, ſoone rype, ſoone rotten, ynough is as good as a feaſt, a foole will not giue his bable for the Tower of London, his Ship is ſuncke in the Sands, caſt not Pearles before Swyne, al is not Golde that gliſter, God hath ſent a ſhrewd Cow ſhorte Hornes, you cut a large thong, of anothers mans Hyde, you are come out of the Hall, into the Kitchin, he is an ill Cooke, that cannot licke his own fyngers. geue a man roſte meate, and beate him with the Spit, ſofte fyre makes ſweete Maulte, a loe Hedge is ſoone lepte ouer.

¶*Ironia.*

IRonia, when a ſentence is vnderſtood by the contrary, or thus, when our meaning is contrary to our ſaying, not ſo well perceaued by the wordes, as eyther by the pronounciation, by the behauyour of the perſon, or by the nature of ỹ thing. as Terẽce Eunuct. Gnato ſpeaking to Thraſo, vſed this Ironicall ſaying, what (quoth he) they knew not you, after that I had ſhewed them your manners, and reckened vp your vertues, then quoth Thraſo you did very well, I thanke you with all my hearte: now Gnato contrary to hys wordes, ment that they knew Thraſo of old, after that he had told them of his naughty and lewde behauyoure: Lykewiſe, Thraſo, vnderſtanding his meaning, gaue him harty thanks mockingly. 3. Reg. 18. Elya ſeeing the groſſe Idolatrye of them that worſhipped Baal, and how they cryed to their God, and could not be heard, did mock them after this manner, crye alowde (quoth he) for he is a God peraduenture he is talking or occupyed, or followinge of hys Ennemyes, or is in his Iorney, or ſleepeth, and muſt be awaked with your crye, alſo, you bring home large ſpoyles, and greate prayſe, vnderſtanding, much loſſe and great ſhame, by this fygure we doe forbid by a mocking graunt, and commaunde by a frumping forbidding, and alſo commend that that is worthy of diſprayſe, and diſprayſe that, that is worthy of high commendation.

¶ *Sarcaſmus.*

SArcaſmus, is a bitter kinde of mocke, or diſpytefull frumpe, vſed of an enemy, ſuch as the Iewes vſed to Chriſt hāging on yͤ Croſſe, now ſayd they, let him come downe from the Croſſe and ſaue himſelfe, that ſaued others: Alſo, he ſaued others, himſelfe he cannot ſaue. Act. Apoſt. 17. When Paule had preached to the Iewes. the reſurrection from death, the Iewes much miſlyking that Doctrin, mocked him ſaying, we wil heare thee agayne of this matter, and when one doth commend an others luck, that hath loſt al. and prayſe him that hath a broken head at fence, to be a cunning fencer, and ſo by ſpytefull mockes, moue and anger his enemy. When on a time, one had met one very poore and ragged, that had bene ſometime, riche, proude, and prodigall, he thus mocked him. I am glad quoth he, to ſee you play the good huſband, you were wont to goe very braue, but now I ſee wel, you ſaue your money and goe bare foote, becauſe you haue no ſhoes, and lock vp your chaunge of Sute, and goe naked.

¶ *Mycteriſmus.*

MYcteriſmus, a counterfeyte ſcoffing, and manner of ieſting, yet not ſo priuy, but that it may be well perceyued, thus, it maketh no matter to me, though euery man take you for a foole, yet would you be angry, if I ſhould call you one, alſo, the honeſteſt man in this town, ſhould not haue had ſo good intertaynment as you had, nor the wyſeſt man ſo much ſet by, the meaning hereof is no more, but that he calleth him priuely, (yet not very priuely) fooliſh knaue, I pray you tell me one thing, if a ſtatute be made that all knaues ſhall be baniſhed out of England, where will you take ſhipping? when one is called knaue, or foole by crafte, the ſame is ſayd by this fygure, and alſo when the Oratoure caſting a a little ſhaddow & collour vpon his ſpeech, doth prettily and priuily taunt ſome mans vices, and as it were glance with frumping boltes at follyes.

¶ *Aſteiſimus.*

ASteiſimus, a witty ieſting, in ciuill manner, and puliſhing our ſpeech with ſome merry conceite, apte to moue laughter of a ſodain, as Cicero for Cluentius, ſee, ſee Iudges, mēs fortune, ſee how old Fabricius is, Cicero ſo often repeating of ſee, ſee, made the whole company faule a laughing, and cauſed Fabricius to caſt down his head and depart from the bench, alſo he curſed the Prieſt that had lefte ſo vngracious a wretch as Verres. Such a man quoth one, will ſay nay and take it, nay quoth another, hee will take it, and ſay nothing, he is ſo angry quoth one, he wil kill a man, for a meſſe of Muſtard, then quoth another, he wil kill a number for a Cuſtard.

¶ *Diaſirmus.*

DIaſirmus, when we delude the reaſons of our aduerſaryes, and ſo by ſcoffing, debaſe their authority, as to ſay to ones opponent, that hee fightes with leadē Daggers, meaning weak and ſlender Argumentes, or when he doth often repeate hys ſtrongeſt reaſon, whiche wee cannot well auoyde, to ſay that he hath rolde the Cocowe.

¶ *Charientiſmus.*

CHarientiſimus, when we mytigate harde thinges with pleaſaunt words, or thus, when with eaſy wordes, matters very harde are mollified, as to ſay, alas blame him not, youth will play ſuch pranckes now and then, tuſhe let vs forgeue trifles, and eſteeme weighty matters, I praye you be good mayſter to me, quoth Dauus when yet he deſyred Simo that he might not be thruſt into the Mill.

¶ *Hyperbole.*

HYperbole, when a ſaying doth ſurmounte and reach aboue the truth, the vſe whereof, is very frequent in augmenting, diminiſhing, prayſing, and diſprayſing of perſons and thinges: this fygure Cicero vſeth often in the prayſes of Pompeius, he hath made ſayth Cicero, meaning Pompeius, moe Battayles then other haue red, and conquered moe prouinces then any others haue deſyred, here Cicero by hye mounting, doth geue Pompeius peareleſſe prayſe, not meaning as he ſayd, that Pompeius had made moe battailes then other men had red, or that he had wonne moe Prouynces, then others had deſyred: but by making an incredible reporte, he doth ſignify that Pompeius noble actes were ſo worthy, and hys victoryes ſo many, that they were almoſt incredible.

There are nyne places, from whence this fygure may be taken. Fyrſt, from thinges themſelues, as when a thing is put for a perſon, as to call a wicked man, wickedneſſe, a furious man, furye: a proude man, pryde: a miſchieuous man, miſchiefe: a letcherous man, Letchery: contrariwyſe, a good man, goodneſſe: a vertuous man, vertue. Alſo, a thing may be ſayd by compariſon: as more blind then blindneſſe: more miſerable then miſery: fowler then deformity: more vayne then vanity. Secondly, from like things, as ſweeter then honey, more bitter then Gaule, whyter then Snow: blacker then Pitch: heauyer then Leade: lighter then Smoake: greener then Graſſe. Thyrdly, from liuing creatures, as ſutler of words, then Women: of longer lyfe then the Harte: ſwifter then the Swallow: blacker then the Rauen: more ougleſome then the Owle: more rauenous then the Wolfe: worſe then the Deuill. Fourthly, from the perſons of falſe Gods, as more bewtifull then Venus: more eloquent then Mercury: mightyer then Mars: wyſer then Pallas. Fyftly, from perſons fayned in Fables, as wearyer then Siſiphus: thirſtyer then Tantalus: more chaſte then Penelope: more woful then Vliſſes: more fooliſh then Grillus. Sixtly, from the perſons of Commodyes: as more glorious then Thraſo: more flattering then Gnothon: more contentious then Demea: more couetous then Mitio: more confident then Phormio: more ſuttle then Dauus. Seuently, for the perſons of hiſtoryes, as more ſeuere then Cato: more enuious then Zoylus: more cruell then Phalaris: more vncurteous then Timon: rycher then Cræſus: porer then Codrus: ſtronger then Milo: more pacient then Socrates: more forgetfull then Curio. Eyghtly, from motions: as more diſloyall then the Carthagian: a greater lyar then the Grecian: more cruell then the Scithian: ſhorter then the Pigmean: more wãton then the Mileſcian. Ninthly, from offices, Artes, or dignities: more ſtately then an Emperour: more ſuttle then a Lawyer: more laught at, then a Vice in a play: more hated then a Hangman. Here is to bee marked that this fygure is not vſed to deceaue, by exceeding the compaſſe of truth, but vſeth extreame wordes, to ſhew that the thing we affyrme, is very great, or very ſmall, ſo that we vſe an incredible ſaying, to ſhew that the truth wee affirme, is almoſt incredible.

¶ The ende of Tropes.

¶ *A Scheme.*

A Scheme, is a faſhion of writing or ſpeaking, made new by ſome Art, as ſayth Fabius, & remoued frō the common cuſtome, which mē do dayly vſe, the difference betweene the Trope & the Scheme, is this, that in the Trope there is a chaunge of ſignifycation, but not in the Scheme.

A Scheme is deuided into { Shemats Grammatical.
&
Schemats Rhetorical.

Schemats Grāmatical, be of two ſorts { Orthographical
&
Syntactical.

Schemats Orthographicall, are thoſe which be occupyed about letters, & ſillables of wordes, lawfull only to Poets, by which they doe both adde, take away, alter, and chaunge, both letters and Sillables in wordes, contrary to the true and vſuall wryting, or ſpeaking of thoſe wordes, for neceſſity of number or meeter, and vnlawfull in proſe, for that there is no cauſe or neceſſity why we ſhould not both wryte, reade, and ſpeake the word, as the common cuſtome doth vſe, without either adding, diminiſhing, or altering, eyther of letter or ſillable.

¶ *Metaplaſmus.*

Metaplaſmus, is a tranſformation of Letters, or ſillables in ſingle wordes, contrary to the common faſhiō of writing or ſpeaking, eyther for cauſe of neceſſity, or elſe to make the verſe more fine, vnder which theſe fourteene Figures following, be contayned.

Protheſis, Aphereſis, Epentheſis, Syncope
Paragoge, Apocope, Syſtole, Diaſtole,
Ecthlipſis, Synalœpha, Synæreſis, Diareſis, Antiſtœchon, Metatheſis.

Protheſis, is an addition of a letter, or Sillable, to the beginning of a word.

There am I well beknowne,	for	knowne.
This irkeſome loue aſlake,		ſlake.
Ymade to burne outright,		made.
Adown to the ground we fall,		downe.
Deuoyde of vertues vayne,		voyde.
I doe beweepe my woe,		weepe.
Imboldened now in Vice,		boldened.

Aphereſis, is a taking away of a letter, or ſillable, from the beginning of a word.

Loe he was headed here,	for	beheadded.
Reſigne to me your playntes,		complayntes.
Tis loue that workes this ſpite,		it is.
Twas Venus ſuttle ſonne,		it was.
Theſe thinges now poynted bee,		appoynted.
Good time with her to treate,		intreate.
Be tentiue to my wordes,		attentiu.
Gaynſt Rockes my ſhip doe run,		agaynſte.
When Boreas gan his raigne.		began.

Epentheſis is an interpoſition of a letter or Sillable, in the middle of a word.

By ſtanding ſteddifaſt.	for	ſtedfaſt,
My boddy beares the blame.		body.

With hackling ſpeech he ſayd,	for	hacking.
My heart with care rellent,		relent.

Syncope, when a letter or ſyllable, is taken away from the middle of a word.

You ſée thus ofte it hapth,	for	hapneth.
Peruſe well Hercles ſpeare,		Hercules.
This is mine enmies ſpyte,		enimies.
With great magnimity,		magnanimity.
The proſprous wind it blew,		proſperous.
When ſuſtnance failed vs,		ſuſtenaunce.
When al things framde full wel,		framed.
For then I liude in ioy.		liued.

Paragoge, is addition of a letter or ſillable, to the ende of a worde.

Yet neuer ſéene beforne.	for	before.
Now haſten well your worke.		haſte.
That vengeance was ſo vilde.		vile,
The gazed at the ſtrangye ſight		ſtrangy.

Apocope, is the taking away of a Letter or Sillable, from the ende of a worde.

Thus louingly Dame Dian did	for	Diana.
By that they were ſuſpect,		ſuſpected.
Then Titir anſwered thus,		Titerus.
In mids of all the throng,		middeſt.
Thou Menalc diddeſt ſit,		Menalcus.
Shée ſayd my ſwéete huſban,		huſband.

Syſtole, when a long Sillable is made ſhorte, contrary to the nature therof, Darîus for Darĭus, Diâna for Dĭăna, Ioſephus for Ioſéphus.

DIaſtole, contrary to the laſt, when a ſhorte Sillable is made long, neceſſity of meeter ſo compelling, as poſsible, for poſsible, Palêmon for Palĕmon, Armenía for Armenïa, Commendâble, for Commendăble, Orphêus, for Orphëus.

SYnalæpha, when two vowels comming togeather, and the fyrſt of them is cut of.

Th'Arcadians guiſe was this,	for	The Arcadians
Th'offſpring of the iuſt,		The offſpring.
Shew me no more I ſeeke,		I ſee it,
I came t'aſke in deede this thing.		to aſke.

ECthclipſis, when the conſonant M. and the vowel going before it, be ſuppreſt and wipe away, but this fygure is not vſed in our Engliſh tongue, and therefore I cannot geue it an Example.

SYnæreſis, whē of two ſillables in meaſuring, there is made but one, as when of this word vertuous, which hath. 3. Sillables, we pronounce it but with two, thus vertues, and likewyſe righteous, and alſo eſteemde aſtond, for eſteemed and aſtoned.

DYæreſis, when we make two ſillables of one, by cleauing a Dipthong in ſunder, or any other, as Aethiopia, for æthiopia, and as when we pronounce heauens with two Sillables, where commonly it is but one, and likewiſe, cloudes with two ſillables, for clouds, which is but one, commaundmentes, for commaundementes, eaſily, for eaſly.

ANtiſtœcon, a changing of letters, that is to ſay, when one letter is ſet for another, thus, experience hath me tought, for taught, this was a paynfull warke, for, worke, ſo be it that you wull, for, will, a thing ſo frayle and brickle, for, brittle, returning very efte, for ofte, ſlibbery, for ſlipperye, Troyans, for Troians.

Metatheſis, when letters be tranſpoſed in a word, and remoued from their proper places, as remembre, for, remember, akeſd, for aſked, bruſt, for burſt, Wapſes, for Waſpes, Brids, for birdes, a Cipers tree, for a Cipres tree.

¶Schemats Syntactical, or Figures of conſtructions.

Schemats Syntactical are thoſe, which ſerue to a fygured conſtruction, and a fygured conſtruction is, in which ſomthing eyther wanteth, redoundeth, or is tranſpoſed from the proper place, or elſe altered by chance, which fygures bee deuyded into ſixe orders, & in deede, although al theſe following, be fygures of conſtruction, yet ſome of them be vſed of Oratoures, among the figures of Rhetorick, and becauſe I would not diſappoynt the Gramarrian of his fygures, which I know he will looke for, nor the Rhetorician of thoſe which he dayly vſeth, I will ſet them down in both places brieflye, ſo that neyther of them, ſhall haue cauſe to fynde faulte for their wante.

¶The fyrſt Order.

The fyrſt order, contayne thoſe fygures which doe cauſe ſomething to want, that a iuſt conſtruction doth requyre, which be ſixe in number, which want is yet pleaſaunte, for that it doth marueylouſly ſerue to breuity, both in wryting and ſpeaking.

Eclipſis, when there lacketh a neceſſary word, to a iuſt conſtruction, which is yet wont to be vnderſtoode, eyther by the cuſtome of Authoures, or elſe knowne by wordes, and preſt before: as,

I will diſpatch it ſtraight way.
I neuer heard of it before this time.
In the twelth of Mathew Chapter.

To

To the vtter vndoing of many,	men.
I haue already hard of that,	matter.
Surely he is a very naturall,	Foole.
Dated the tenth day of October,	letters.
He hath ſpent all,	his goods.
I thanke God I haue inough,	riches.
But when they perſecute you in one Citie, flye to another,	Citie.
For if through the ſin of one, many be dead,	man. men.

Here in ech ſaying, there is a word wanting, and vnderſtood, which is expreſt againſt it.

APoſiopeſis, when through ſome affection or interruption, or els deſyre to paſſe to ſome other thing more needefull, we cut of parte of our ſpeach, and ende not that we haue begon. Terence. Truely if I myght know who, but what needes many words. Heere the ſentence is cut of for anger, leauing vnſayd. I wil puniſh him and put him into the Mill. A certayn wife thinking hir huſband long from home, wrote a letter vnto him, ending it thus, huſband come home, or els: and ſayd no more, breaking of for feare and ſhame, or for feare of ſhame. Alas my friendes, in this my deepe diſtreſſe, tell me what. Here ſorrow and weeping doe ſtay that, that ſhould haue followed, but for your office ſake, I would cal you, but it is no matter, I know you, though I dare not name you: Alſo, this man it is well knowne, hath bene in his time, yet what hee hath bene, I wil let alone, bicauſe tyme is almoſt ſpent, and declare vnto you, what he is now.

The Garden of Eloquence.

¶ Zeugma.

Zeugma, when there is ſome common thing, or word in lyke clauſes,and being put in one clauſe,is requyred in the other not chaunged, and that common thing or word, is put in a conſtruction thrée manner of wayes, in the fyrſt clauſe,in the middle clauſe, and in the laſt clauſe,when it is put in the fyrſt clauſe,it is called Prozeugma,and in the myddle clauſe, Meſozeugma, and in the laſt clauſe, Hypozeugma.

Prozeugma, when that common word is put in the fyrſte clauſe,as pryde oppreſſeth humillity:hatred loue:cruelty cõpaſſion:madneſſe modeſty,and impudency feare , here oppreſſeth;is the cõmon word,and is requyred in euery clauſe, by an vnderſtanding thus:pride oppreſſeth humillity:hatred oppreſſeth loue:cruelty oppreſſeth compaſſion: madneſſe oppreſſeth modeſty,and impudency oppreſſeth feare,thus whẽ euery word is expreſſed,and nothing wanting,the conſtruction is made perfect,but when any word is lacking, then is it a fygure. Cicero. For neyther arte thou he Catiline, whom at any time ſhamefaſtneſſe might call back from diſhoneſty, eyther feare from perrill , or reaſon from madneſſe , here likewiſe, might cal backe,is the common word, which as it is expreſſed in the firſt clauſe,ſo is it vnderſtoode in the other following vnchaunged,a nowne may likewyſe be the common word,as, wiſedome helpeth the pore , garniſheth the rich,comforteth the ſorrowful,gouerneth men happily,foreſeeth perrils,and diſchargeth daungers.

Meſozeugma,when that common word is put in the middle clauſe,thus, both in kindling contention among friends, and in deceauing the ſimple with crafty guiles,he muche delighted,and all in murthering good men,and mayntеyning yͤ wicked,here the verbe,he delighted , is the common word, which although it be expreſſed but in one clauſe, yet is it requyred in all the other. Another, what a thing is this, that neyther hope of rewarde, nor feare of ſhame could kindle him: neyther deſyre of renowne, nor yet the loue of his country. Eyther by ſickneſſe, or by ſorrowe, bewty decayeth, or elſe by age.

Hypozeugma, when the common worde is put in the laſt clauſe, thus, the foundation of freedome: the Fountayne of Equity: the mayntenaunce of truth: the ſafegard of ſubſtaunce: and the cuſtody of lyfe, is preſerued by lawes, whether it be ten, a hundred, or a thouſand yeares, Death aſketh not howe long a man hath liued, here yeares, is the common word, and is requyred to tenne, and an hundred, thus. Whether it be ten yeares, a hundred yeares, or a thouſand yeares, Death aſketh not how long a man hath liued, both in the paynefull rules of Grammer, in yͤ ſubtiltyes of Logick, in the Flowers of Rhetoricke, in the harmonicall tunes of Muſicke, in the ſecretes of naterall Philoſophy, and in the profound myſtery of Diuinity, hee is well ſeene.

¶ *Syllepſis.*

SYllepſis, when there is ſome common worde in vnlike clauſes, & being put in one clauſe, is requyred in the other ſomwhat chaunged, thus, here was my Father buryed, and there were my three bretheren, was, is here the cōmō word, which is expreſſed in former clauſe, & required in yͤ latter changed, that is to ſay, in the firſt, it is ſinguler, but in the ſecond, it muſt needes be plurall, thus, here was my Father buryed, and there were my three bretheren buried. Terence. Art thou mad, or they, here the verbe arte, is the common word, which is expreſſed in the fore clauſe, ſinguler, and vnderſtoode in the ſecond plural, thus, art thou mad, or are they mad, there be many examples of theſe fygures in Latine, which cannot be engliſhed to be fygures, and eſpecially, the examples of Sillepſis de genere, that is, Sillepſes of the kind.

¶ *Prolepſis.*

PRolepſis, when a general word going before, is afterwardes deuided into parts, we were both in great ſorrow, I for the loſſe of my deare friend, and he for feare of baniſhement, three Siſters did ſing, the Eldeſt the Baſe, the middlemoſt the Meane, and the yongeſt the Treble, for, and three Siſters did ſing, the Eldeſt did ſing the Baſe, the Middlemoſt did ſing the Meane, and the Yongeſt did ſing the Treble: Another, they were both famous, the one for his wiſedome in warre, the other for his ſinguler Eloquence, for, and they both were famous, the one were famous for his wiſdome in warre, the other were famous for his ſinguler Eloquence.

¶ *Anapodoton.*

ANapodoton, an Oration wanting one member, or when in a ſentence there is ſome little clauſe lefte out, eyther in the beginning, mydſt, or ende, as Cicero in the ſeuenth booke to Atticus. Which if he do refuſe, he ſhall be defyed, but if he doe accepte them, ſo leauing of the other parte vnſayd, which if he doe accept, and obey Pompeius, commaundementes, he will ſend Ambaſſadoures, and intreate of peace: Another, if you doe as I haue counſayled you, and be ruled by your friendes, they will doe for you, if not, wel, I will ſay no more.

¶ The ſecond Order.

The ſecond order, conteyneth theſe fygures, which conſiſt in exceſſe, contrary to them aboue, and are reckened among vices, of the vngarniſhed order, commonly called Pleonaſmus.

¶ *Pleonaſmus.*

Pleonaſmus, when there be moe wordes heapt vpon a conſtruction, then be neceſſary, as Ouid, I ſaw your Daughter Proſerpine, with the ſame eyes: I ſaw your Daughter Proſerpine, had bene enough. She ſpake it with her mouth, I heard it with mine eares. Antiocus was ſorrye in his minde: theſe thrée ſentences, might haue bene ſufficiently ſayd thus. Shée ſpake it, I heard it, Antiocus was ſorry. For neyther can we ſpeake with any other parte, then with our mouth, neyther heare with any other parte, then with our eares, neyther could Antiocus be ſorrye in any other part then in his mind, ſomtime it is vſed in an earneſt affirmation, thus, denye it not, I heard it with mine eares. Iob. 13. Loe all this haue I ſéene with mine eyes and hearde with mine eares, ſometime in earneſt talke, thus, I iudge in my minde it muſt néedes be ſo, ſometime to amplify, did you euer heare of the like déed, ſince you were borne, in this ſentence, euer, had bene ſufficiente, without the latter clauſe, ſince you were borne.

¶*Periſſologia.*

Periſſologia, when a clauſe of no weight is thruſt into a conſtruction, Quintilian taketh this example out of Liuius, the Ambaſſadoures peace not being obtayned, retourned home agayne from whence they came, heare the latter clauſe is ſuperfluous, for it had bene ſufficiente to had ſayd, the Ambaſſadoures peace, not being obtayned, retourned home agayne. This fault hapneth often times, to ſome that would fayne tell a good round tale, but coueting by the way, to bring in bye matters, doe beſtow a greate deale of talke in vayne, which may be well called, a clogging of ſpeech, and a wearying of wyſe mens eares.

¶*Macrologia.*

Macrologia, is a ſuperfluous addition of one word, or moe to the ende of a conſtruction, thus, he is aliue yet, God be prayſed, and is not dead, he hath druncke vp all, and lefte none: he was not then awake, but was faſt aſleepe: he was neuer out of England, but alwayes in England: he was euer a foole, and was neuer wyſe: Here euery latter clauſe is ſuperfluous, for if he be aliue, we knowe hee is not dead, and if he hath druncke vp all, we vnderſtande that he hath lefte none, if he was not awake, we knowe very well he was aſleepe: and in like manner of the reſte, for it is needeleſſe to adde the latter cauſe, ſeeing that they are vnderſtood of their contraries.

¶ *Parelcon.*

Parelcon, when a ſillable is added to the ende of a worde, or when two wordes are ioyned together in one, thus, for why I could not otherwiſe doe, when that I call, I pray yee be ready, why what is the matter? for if it could haue bene, it ſhould haue bene, the wordes ioyned be theſe, forwhy, whenthat, whywhat, forif, in the firſt clauſe for, had bene ſufficient, in the ſecond when, in the third what, in the fourth if, without the addition of the others.

¶ *Epanalepſis.*

Epanalepſis, when that is repeated in the ende of a ſentence, that was ſet in the beginnyng, the conſtruction perfect, without ſuch repeticion, thus, farewell my frendes with bitter teares, a thouſand tymes farewell. Eſay. Yee careleſſe cities, marke, marke my wordes, after yeares and dayes, ſhal ye be brought in fears, O ye careleſſe cities. Virgil. Many things of Priamus ſhe did demaund and of Hector many things. This is alſo a figure of Rhetorick.

¶ *Tantologia.*

Tantologia, an vnprofitable and wearyſome repeticion of all one word, or an irkſome rehearſall and often doublyng of one matter, which happen to them commonlye, that are not excerciſed, and therfore ſing alwayes one ſong, thus, if you haue a frend, I would wiſh you to kepe a friend, for an olde friend is to be preferred before a new friend, if I were your friende, I woulde neuer take you againe for my friende, if you ſhould once forſake me your old friend and take a new friend. This is contrary to Expoſition, a vertue which repeateth one thyng dyuers wayes, with pleaſaunt varietie.

¶ The third Order.

THe third order, doth comprehend thoſe figures which by bearing or remouing of wordes from their proper places, doe make the oration very darke & obſcure, whoſe principall kinde is commonly called Hyperbaton.

¶ *Hyperbaton.*

HYperbaton, when the right and lawfull order of wordes or clauſes, is altered by vnproper placing, or thus: when wordes or clauſes be tranſpoſed from the plaine order of conſtruction, to make the oration more loftie. Cicero calleth it an apte and prettie bearing ouer of words. Virgil. What hart can of the Greekes or ſouldiers, one of all Vliſſes route refraine to weps.

¶ *Anaſtrophe.*

ANaſtrophe, a prepoſterous order, or a backeward ſetting of wordes, thus, all Italy about I went, which is contrary to plaine order, that placeth that ſaying thus. I went about all Italy. Nowe hope and feare betweene I ſtand, for, I ſtand now betwene hope & fear, to ſuche a paſſe the matter is now come you ſee. Here lykewyſe theſe words be ſet laſt, that plaine order placeth thus, you ſee the matter is come now to ſuch a paſſe.

¶ *Hyſterologia.*

HYſterologia, when a prepoſition doeth not ſerue to hys caſual word, but is ioyned to a verbe, as though it were compounded with it, thus, I ran after with as much ſpeede as I coulde, the theefe that had vndone mee, heere the prepoſition after, is ioyned to the verbe, I ranne, which ſhould be put nexte to the nown theefe, thus, with as muche ſpeede as I could, I ran after the theefe that had vndone me, another, he ran againſt with fury rage, ẏ dores moſt ſtrōg, here lykewiſe the prepoſition againſt, is ioyned to ẏ verbe, which according to the order of conſtruction, ought to haue ſerued to the nown, thus, he ran with furious rage, agaynſt the dores moſt ſtronge, when you were vppon, I am ſure the top of the hill, you might ſee the citie, for, when you were vppon the toppe of the hill, I am ſure you myght ſee the Citie.

¶ *Hyſteron proteron.*

HYſteron proteron, when that is laſte ſayde, that was firſt done, and it differs from Anaſtrophe, for that is a prepoſterous placing of wordes, and this a tranſpoſition of things thus, Veſper ſhewed his face, and Phebus fled from ſight, here Phebus is ſet laſt, that ſhould haue bene firſt, for the Sunne was downe, before the euening ſtarre appeared, and therfore a right cōſtruction doth thus ſet ẏ ſaying, thus, whē Phebus now was fled from ſight, & Veſper ſhewed his

face,

face, another, the caſtle was made very high, the foundation layd ful deepe, here the laying of the foundation, is laſt ſaid, that was firſt done, and the making of it high, firſt ſayd, that was laſt done.

Tmeſis.

TMeſis when a compounded worde is parted by the interpoſition of another word, & ſometyme of many, thus, you ryſe I perceyue early vp in a mornynge, here the compounded word, ryſevppe is parted, and other wordes put betweene the partes, what matters ſoeuer he tooke in hande, did proſper merueilous wel, here likewyſe, matters parteth the compounded word whatſoeuer, my dayes paſſe very ſpeedily ouer. In lyke maner, very ſpeedily parteth paſſeouer, the prodigall ſonne turned penitently again to his father, the aduerbe penitently, ſeperateth yͤ compounded word turned agayne.

Parentheſis.

PArentheſis, when a ſentence is ſet a ſunder by the interpoſition of another, or thus, Parentheſis, when a ſence is caſt betweene the ſpeache, before it be all ended, whiche although it giue ſome ſtrength, yet when it is taken away, it leaueth the ſame ſpeach perfect inough, thus. Virgil. To hyr agayne(for well ſhee knewe ſhe ſpake, with fayned mynde that Rome ſhe might reiect, and Carthage kingdom Empire make) then Venus anſwered thus. Eſay. 7. At that tyme all vineyardes (though there were a thouſande vines in one, and ſolde for a thouſande ſiluerlings)ſhall be turned to bryers and thornes, Paul. Epheſian, 1. Where I alſo (after that

I hard of the fayth which ye haue in the Lord Ieſu, and loue vnto all Sainctes) ceaſe not to giue thanks for you.

¶ *Hypallage.*

HYpallage, when a ſentence is ſayde with a contrary order of wordes, as he came with a long ſide, by his ſword. He tooke his eare from his fiſt. Syr quoth one to a ſcholer, I heare ſay, it is you that pluckt of the geeſe of, of my feathers backe. Open the day, and ſee if it be the windowe. I would make no more a doe, but take a dore and breake open the Axe.

¶ *Synchiſis.*

SYnchiſis, a confuſion of order, in all partes of the cõſtructiõ. Virgil. The wines good which afterward had in pypes layd aborde Aceſtes one Cicilian ſhore, and giuen to the Troyans departing, the noble mã did diſtribute. Thys ſaying, by confuſion of order is ſo darkened, that it is almoſt vnpoſſible to be vnderſtand, for the plaine order placeth it thus. The noble man Aeneas did afterward diſtribute the wines, which good Aceſtes King of Cicilia, had layde aborde and giuen to the Troyans departing one Cicilian ſhore, of this figure there neede no moe examples, for that it is vnprofitable, and rather to be auoyded, then at any tyme to be imitated.

¶ *Amphibologia.*

AMphibologia, when through vice of ill compoſition, there is a doubte whether ſome worde oughte to be referred.

Thus. Terence. I ſuppoſe you ſayd Myrrina tolde you, that Bacchis hath hir Ring, here through fault of compoſition, we know not to whom the Ring doeth belong. For the worde hir, may as well be referred to Myrrina as to Bacchis, and to Bacchis as well, as to Myrrina. Another, I will ſhew you the citie ſtanding on a hygh hill, twentie myles before you come to it, here in lykemaner, whether the citie doeth ſtand one an high hill, or whether he would ſtand on an high hyll and ſhewe the citie, it is vncertaine, for that there is an ambiguitie and a doubt whether ſtanding doeth belong to the Cittie, or to the manne. In lyke manner, when a worde hath two ſignifycations, and may therefore be two maner of wayes conſtrued. A mery fellow on a tyme, was ſent to hire his miſtreſſe a mayde, and in hyring the mayde, he did much commend his miſtreſſe liberalitie towards hyr maydes, and tolde hir that he would warrant hir, that hys miſtreſſe would giue hir a marke beſides hir wages, before the yeare went about, now whether he mente a marke in mony, or a marke about head or ſhoulders I know not, but the mayd after learned. Buy you any Mutton to day neighbour, quoth one neighbor to another, no by my trouth neighbour quoth the other, for I meane to haue a leg or a ſhoulder of my father, another man ryding bye, vnderſtood the meaning of this ſaying, according to the order of hys wordes: Surely (quoth he) he is an hungry childe, that can fynde in his harte to eate his father, with that they all fell a laughinge.

¶ The fourth Order.

Fygures of the fourth order be thoſe, which either by want of aptneſſe and dignitie, or els by to muche curioſitie and fineneſſe, doe make the oration faultie, and be alſo reckened among the vices of the vngarnyſhed order, which are permitted to Poets, when neceſſitie compelleth, but euermore vnlawfull to Orators.

¶ Tapinoſis.

¶ *Tapinoſis.*

TApinoſis, when the maieſtie of a hygh matter is brought downe and muche defaced by the baſeneſſe of a worde, as to call the Ocian Sea a ſtreame, a Ladyes Coutch a Carte, a Muſitian a Fiddeler, a Caſtle an houſe, an oration a tale, a foughten fielde a fraye, eloquence bablyng, and as if you ſhould ſay to a King, if it may pleaſe your maſterſhip, euermore when a low word is applyed to ſignifye a high matter, the ſame is Tapinoſis, ſome vſe it for dimunition.

¶ *Bomphiologia.*

BOmphiologia, contrary to that aboue, when trifling matters be ſet out with ſemblaunt and blaſing wordes, vſed of none but of ſuch as be eyther ſmell feaſtes, and Pariſites, which mayntayne their good chéere with coũterfayted prayſes, or of great boſters and craking Souldyours, as of Thraſo in Terence, and ſuch lyke perſons in Comodyes, or els of ſuche as would fayne haue their cunnyng wittes knowne, by ſetting out toyes and triflyng matters, with loftie prayſes and great Eloquence, ſome ſuppoſe this fygure is much vſed in Epitaphes, for Poets by theyr trim Eloquence, oftentymes doe fame great commendations to the dead, and lift them vp ten tymes higher, then euer their vertues reached. Sometyme beggers vſe this figure, when the Conſtable is hauing of them to the ſtockes, they thincke then the beſte waye for them is, to ſpeake fayre, and to lift vp the Conſtable to a hygh dignitie, for the olde prouerbe putteth them in mynde, that fayre wordes make fooles fayne, thus I haue harde them ſay, I beſech your worſhip forgiue me, if euer your honor take me here again, then let me be puniſht according to your honors diſcretiō, ſo now and then Bomphilogia kepe beggers out of the ſtockes, and make flatterers fare the better, and euermore when words be as vnmeete for the matter, as a chayne of Golde for an Ape, and a ſiluer ſaddle for a Sowe, then may it be called Bomphilogia. And alſo when by Eloquence, glorious perſons would haue there cunning blaſed abroade, in makyng trifles, treaſures, cottages, caſtles, thiſtles, mightie Oakes, and peeble ſtones, precious pearles.

¶ *Cacozelon.*

CAcozelon, an ill imitation or affection, that is, when wordes be vſed ouerthwartly, or contrarily for want of iudgement, vſed of fooliſh folk, who coueting to tell an eloquent tale, doe deface that which they would faineſt beautie, mē not being content to ſpeake plaine engliſh, doe deſire to vſe wordes borowed of the latine tongue, imitatyng learned men, when they knowe no more their ſignification, then a Gooſe, and therfore many tymes they apply them ſo contrarily, that wyſe men are enforced to laugh at their folly, and abſurditie: a Gentleman comming into a Fayre to buy a good Gelding, & eſpying a Gelding which he lyked well of, demaunded of the man which had him there to ſell, firſt hys pryce, and after, what qualities the Gelding had, the man tolde him that his Geldyng was of as ſtoute an opynyon as anye Geldynge in Englande, and all the faultes he had were, that he was very ſcripulous of the Spurre, truly good fellow, quoth the Gētleman, if thy Gelding be of ſo ſtoute an opinion, it may be, that he and I ſhal neuer agree, for I would haue ſuch a one, as I might perſwade with reaſon, and laughed at the fellowes fooliſh eloquence, and went his way, ſomtime they wyll compounde a word, when it ſhould be ſingle, thus, it is an vnthankleſſe office, for thankleſſe, or vnthankful. A man cōming through a Gentlemans paſtures, and ſeeing there a great number of Sheepe, (as Mayſter Wylſon telleth the tale) and after ſpeaking with the Gentleman, Syr, ſayd he, your worſhip haue goodly audience of ſheepe: whereby the Gentlemā perceyued that he was more fyt to talke among ſheepe, then ſpeake among men. On a time one was arrayned, for ſtealing of a Weather, and one of his neighboures, that was his friend, tooke vpon him to intreate for him to the Judge, who deuyſed a clearkely ſupplication, to craue fauoure for his Neighbour, after this manner. I beſeech your Lordſhip quoth he, be good Lord to my Neighbour, for exceſſity diſtrainde him to ſteale, or elſe he would neuer haue done it, and he that accuſe, is an vnrude fellow, and very contagious among his neighboures, and if he could conclare anye more, he would I am ſure: This Supplication had mended the matter wel, if the Judge had taken it as it was ſpoken, now if his wordes had bene ſuch, as he himſelfe had vnderſtood, he might haue told a wyſer tale, and haue bene much leſſe laughed at.

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¶ *Caſemphaton.*

CAſemphaton, when there come many ſillables of one ſound together in one ſentence, like a contynuall iarring vppon one ſtring, thus, neyther honour nor no nobillity, could moue a naughty niggardly noddy, your ſtrength is not to ſtriue, or ſtryke agaynſte the ſtreame ſo ſtrong, a planted place of pleaſure playne, where pleaſure ſhall me pleaſe: In my drowſy dreadful dreame, I thought I drancke of Dragons deadly drinke.

¶ *Parœmion.*

PArœmion, when many wordes beginninge with one letter, are ſet in one ſentence, thus, this miſchieuous Money make many men merueylous mad, when friendly fauour flouriſhed, I found felicity, but now no hope doeth helpe my harte in heauineſſe ſo harde, ſhee walked and wandred out of the way, weeping and wayling vppon her wofull wounde, ſo longe as lingringe lyfe doth laſt, my lowring Lute lament for loathſome loue doth loade my loynes, no eaſe to me is lent. This differeth from the next aboue, for that beginneth with like ſillables, but this with the ſame Letter.

¶ *Periergia.*

PEriergia, when in a ſmall matter, there is to much laboure beſtowed, and to many wordes and Figures vſed, which they vſe moſt commonly, that doe fondly couet coppy, and take greater care to paynte their ſpeech with fyne fygures, then to expreſſe the truth plainly, ſome are ſo affectioned to fygures, and fooliſh fynes, that by their good willes they will not vtter one ſentence without a fygure, and ſometime with all one fygure, which geueth cauſe for wyſe men to ſuſpecte, that ſuch are prowder of their Eloquence, then dilligent to ſet forth matters with playneneſſe, Fabius calleth it vaine curioſity.

¶ *Cacoſmitheton.*

CAcoſmitheton, when good woordes be ill applyed or placed, called a deforced compoſition, much like to Cacozelon, whẽ good words be yll applyed, thus, there is (quoth one) ſmall aduerſity betwéene your Mare and mine, for deuerſity, and ſometime when they be yll placed thus, a fooliſh fellowe when I ſaw before the King, ſtand laughing.

¶ *Sorœſmus.*

SOrœſmus, a mingling togeather of diuers Languages, as when there is in one ſentence Engliſh, Lattine & French, ſome think wée ſpeake but little Engliſh, and that our ſpéech is for the moſt parte borrowed of other languages, but chiefely of the Latine, as to the Learned it is well knowne.

THe fyſte Order compryſeth thoſe Figures, which compound a ſentence altogeather of one colour.

¶ *Aſindeton.*

ASindeton, when diuers wordes and clauſes be kepte togeather, without the helpe of any coniunction, thus. Cicero. The Romayns deſtroyed Numance, when Carthage caſt down Corinthe, ouerthrew Fregellas. &c. 4. Eſdras. 2. Execute Juſtice for the Widdowe, bée iudge for the fatherleſſe, geue to the pore, defend the comfortleſſe, cloth the naked, heale the woũded, ſuccour the ſick, alſo, you haue heard it, you haue ſeene it, you haue proued it you doe well remember it.

¶*Poliſmdeton.*

POliſmdeton, when a ſentence is knit togeather with many coniunctions, contrary to that aboue. Cicero. We ceaſe not both to exhort and to pray, and now boldly to blame, and admoniſhe Pompeius, that hee ſhoulde flie ſo great an infamy. Virgil, & Athamas, & Theas, and Pelides, frō hie by cord ſlid down. Act. Apoſt. Where abode both Peeter, and Iames and Iohn, and Andrew. &c. Paule Galat. 4. Ye obſerue dayes and Monthes, and times and yeares, and not onely with copulatiues, but alſo with diſiunctiues, and that eloquently, thus, the word of God among the wicked, is eyther negligently receyued, or wilfully contemned.

¶*Sceſis onomaton.*

SCeſis onomaton, when a ſentence or ſaying doe conſiſt altogeather of nownes, as when to euery Subſtantiue and Adiectiue, is ioyned, thus, a man faythful in friendſhip, prudent in counſayles, vertuous in conuerſation, gentle in communication, learned in all liberall ſciences, eloquent in vtteraunce, comely in ieſture, pittifull to the pore, an ennemy to naughtineſſe, a louer of all vertue & godlineſſe. Another example, a mayd in conuerſation chaſt, in ſpeeche mylde, in countenaunce cheerefull, in behauioure modeſt, in bewty ſinguler, in heart humble and meeke, in honeſt myrth, merie with meaſure, in ſeruing of God dilligent, to her parents obedient.

¶Hyrmos.

¶ *Hyrmos.*

Hyrmos, when an vnfaſhioned order of ſpeech is long continued, and as it were, ſtretched out to the ende, ſtill after one ſorte, voyde of all round and ſweete compoſition, thus. harken all you that loue iuſtice, and would haue reaſon beare rule, in all controuerſyes and debates, knowing how all men ought to the vttermoſte of their power. not hauing regarde to men, mayntayne the ſame from time to time, agaynſt all ſuch, as would by their good willes and heartes deſyre, bring in all manner of diſorders among good men, that doe dayly wiſh to liue in ſuch peace, as might both pleaſe God, which commaundeth concord and iuſtice to be among vs men, here vppon the earth, wherein debates doe dayly growe, and increaſe to a huge heape, that cannot well by mans wyſedome be abated.

¶ *Epitheton.*

Epitheton, when we ioyne Adiectiues to thoſe Subſtantiues, to whome they doe properly belong, and that eyther to prayſe, diſprayſe, to amplify or extenuate, to prayſe, thus, Cicero for Ligarius, O wonderfull clemencye, alſo, O moſt holy Diſcipline, O glorious act, O noble renowne, O heauenly ioyes. Pſalm.109. Sweete is thy mercy. Gen.39. Ioſeph was a Godly perſon. Iudit.19. The Lord gaue her a ſpeciall bewty. Ionas.4. I know that thou arte a mercifull God. Contrariwyſe to diſprayſe, O filthy fornication, O wicked man, O vnſaciable deſyres, a moſt ſhamefull facte. Eccle 27. O moſte wicked preſumption.

on. Paule Galath.3. O ye fooliſh Galathians. To amplify, O beaſtly rudeneſſe, O deuiliſh deuiſe. Cicero. What ſhal I declare thy mad dronkenneſſe? Here Cicero did amplifye dronkenneſſe, when he ioyned to it, the Epitheton mad, Sapi.5. They ſhal be vexed with horrible feare. 1. Machab. 4 Bearing the ſtomack of a cruell Tyraunt. Exod. 1. In that cruell bondage. To extenuate a ſmall offence, a poore excuſe: a weake cauſe: a ſimple ſhifte. Zachary.1. But a little angry. Eccle.9. A little citty and a few men in it.

¶ *Periphraſis.*

Periphraſis, when that which might be ſayde with one word, or at the leſt with very few, is declared and explicated with many, and that three manner of wayes, by explication of the name, which the Grecians call Etionologia, as when for this word philoſopher, we ſay a man ſtudious of wyſedome, for paraſite, a Flatterer for Lucers ſake: for Chriſtian, a worſhipper of the true God: by annotation, that is when by certayne marcks or ſignes we deſcribe any thing, as vnderſtanding what anger is, we ſay it is a vehement heate of the minde, whiche bringeth paleneſſe to the countenaunce: burning to the eyes, and trembling to the partes of the body, likewyſe for the ſpring time, we ſay that time, when trees begyn to bud, flowers to bloſſome, and Birdes to build their neaſtes.

By diffinition, as for Rhetoricke, the Arte of ſpeaking well: for Logicke, the Arte of reaſoning: for a Tyraunt, an oppreſſer of the lawes and liberties of the common weale, for man, a wight indewed with reaſon. This fygure is vſed ſomtime for cauſe of neceſſity, to ſhun the playne telling of baſhfull matters, and thinges foule to be ſpoken, as, I muſt goe to the priuy, for. &c. and ſometime to garniſh good thinges, and to giue light to darcke ſentences, as doeth E-

raſmus

raſinus vpon the new Teſtament, fynally, when any thing might be ſpoken brieſely, and is with comelyneſſe ſhewed largely, the ſame is called Periphraſis, it is alſo a fygure of Amplifycation.

¶ *Emphaſis.*

EMphaſis, whē there is more to be vnderſtood then the wordes by them ſelues do expreſſe, or thus, when there is a deeper vnderſtanding, or ſignifycation, then is declared by the wordes themſelues, and it is after dyuers manner of wayes vſed, ſometime by Hyperbole, as my man is become a Lord of late, whereby is ſignifyed, that the ſame ſeruant, is waxen proude, ſtoute, and diſobedient, ſetting lighte his mayſters commaundement, ſometime in one word, as, helpe now you men that would me wel, the Aduerbe now contayneth an Emphaſis, as much to ſay, if you doe not helpe me now, I am vtterlye vndone: helpe now or elſe neuer. By thinges going before, we ſignify thinges following after, as amend your lyfe Father, you are an olde man: by putting him in minde that he is olde, we ſignify that Death is next to olde age, and after Death commeth Iudgemente, when it is to late to repente: It is better to ſee your children weepe nowe whiles they bee yonge, then that they ſhoulde geue you cauſe to weepe when you are olde, ſignifying it were better for Parentes, to correcte their Children when they bee yonge, and ſo to bring them to vertue, then through fooliſhe fondneſſe, to ſpare them, and let them fall to vice, whiche cauſeth many parentes to weepe when it is to late, for it hath bene often ſeene, that the Childes wicked lyfe, hath bene the Parentes death. Geneſis, 17. God ſayeth to Abraham, walke before me, that is to ſay, keepe the couenauntes and commaundementes that I haue geuen thee. Iob.3. If ſo be ÿ I haue withdꝛawen my ſelfe out of the right way. Prouerb.34. The iuſt man falleth ſeuen times. Luke.12. Happy are thoſe ſeruauntes whome the Loꝛd ſhal fynde waking. Iob.6. The pathes that they goe in are crooked. Paule to the Epheſ.5. Awake thou that ſleepeſt. The holy Scriptures doe flowe with this Fygure, and in deede it is very ſharpe and pleaſaunte, ſome recken this among tropes, and others put it among fygures of conſtruction.

¶*Lyptote.*

Lyptote, when moꝛe is vnderſtoode then is ſayd, much like to that befoꝛe, thus, he ſetteth not a little by his Sonne, that is, hee loueth his Sonne dearelye, he is not the wyſeſt man in the woꝛlde, and I am ſoꝛrye foꝛ it, meaning that he is no wyſer then a foole, I will not be vnmindfull of your matters, that is, I will alwaies haue them in mind oꝛ wel remember them, they were matters of no ſmal accoumpte, that is, they were matters of great weight & impoꝛtãce. Act.Apoſt.12. There was not a little ado. We vſe this fygure in extenuating our owne cunning deedes and pꝛayſes, to auoyde the ſuſpition of arrogancy and boaſting, thus, we are not ſo vnſkilfull of matters, that we be ignoꝛaunt in this cauſe, what is to be done, oꝛ not to be done, likewyſe, I haue not bene a Niggarde of my Purſſe, amonge ſuche as had neede: I haue not eaten my meate all alone: I was not the laſte in the Fyelde to fyght agaynſt the Ennemyes of my Country: I was not eſteemed the woꝛſte with the King and the Noble men, nowe if he ſhoulde haue ſayde,

I

I haue bene liberall of my purſe among poore men, I haue ſpent my meate amonge good fellowes, I was the firſt in the field to fyght for my countrey, I was beſt eſteemed with the King & noble men, he ſhould haue bene thought arrogant in his ſayinge, although he had ſayde truelye, yet is there inough ſayd to get prayſe.

¶ The ſixt Order.

FYgures of the firſt Order, be thoſe which do cõſiſt in chaũging of caſes, genders, numbers, moodes, tences, and perſons, propper to Poets onely, yet ſometyme vſed of Orators.

¶ *Alleotheta.*

ALleotheta, when we put one caſe for another, one gender for another gender, number for number, moode for moode, tence for tence, and perſon for perſon, whoſe kyndes be theſe that follow.

¶ *Antiptoſis.*

ANtiptoſis, when we put one caſe for another, called alſo Enallage. Thus, I gyue you this gift with hartie good will, for, I giue this gift to you with hartie good wil, the accuſatiue, for the datiue, hee is condempned for murther, for, he is condemned of murther, the datiue or accuſatiue for the genitiue. I am myndfull in your matters, for, I am myndfull of your matters, the ablatiue for the genitiue.

¶ *Enallage of gender.*

ENallage of gender, when we put the Neuter for the Maſculine, or Femine, or any one of them for another, thus, he doth beare a countenance as it were an Emperour. For, as if he were an Emperour, the Neuter for the Maſculyne, it is a wicked daughter that diſpyſeth hir mother, bycauſe ſhe is olde: For, ſhe is a wicked daughter that diſpiſeth hyr mother, the Neuter for the Femine; the wynde is loude, ſhe bloweth colde, the Femine for the Maſculine.

¶ *Enallage of number.*

ENallage of Number, whē the ſinguler number is put for the plurall, or the plurall for the ſinguler. Thus, Plinie in Africke, the greater parts of wylde beaſtes doe not drink in Sommer for want of ſhowres, here the plurall is put for the ſinguler, for the greater parte is the ſinguler number, and therefore ſo ſhould the verbe be ſinguler alſo. Thus, the greater parte of wilde beaſtes doth not drinke in Sommer for want of ſhowres, the Foule which flye in winter ſeaſon into high countries, in Sommer doe liue in the Fenne, here the ſinguler number is put for the plurall, the Foule is put for the Foules.

¶ *Enallage of moode.*

ENallage of Moode, when we put the Indicatiue for yͤ Imparatiue, or Subiunctiue, the Potentiall for the Indicatiue, or any of them one for another, thus, my louing frends wée will not breake our promyſe made, for, let vs not breake our promyſe made, the Indicatiue for the Imparatiue,

ratiue, I am ſory that I heare it, for, I am ſory to heare it, the ſubiunctiue for the Infinitiue, we are glad you be here, the Indicatiue for the Subiunctiue.

¶ *Enallage of tyme.*

ENallage of tyme, whē we put one tyme for another, thus. Terence. I come to the maydens, I aſke who ſhe is, they ſay, the ſiſter of Chriſis, for, I came to the maydens, I aſked who ſhe was, they ſayd the ſiſter of Chriſis, the Preſentence for the Preterperfectence, if it happen hereafter, that they may beare rule, we are all vndone, for, ſhalbe all vndone, the Preſentence for the Future.

¶ *Enallage of perſon.*

ENallage of perſon, when one perſon is put for another, thus, here he is, what haue you to ſay vnto him, ſpeaking of him ſelfe, for here I am, what haue you to ſay vnto mee. The third perſon for the firſt. Cicero. What thing more worthie may be writen of Cicero to Cicero, then that which concerneth the common wealth . Here the third perſon is put for the firſt, and the third for the ſecond. For the ſenſe is this. What thing more worthie may be written of me vnto thee, then that which concerneth the common wealth.

¶ *Hendiadis.*

HEndiadis, when a Subſtantiue is put for an Adiectiue, of the ſame ſignifycation, as when wée ſaye, hée is a man of greate wyſedome, for, hée is a verye wyſe man, a ſaying of comforte, for, a comfortable ſaying, a man of great wealth, for a wealthie man.

¶ *Anthimeria.*

ANthimeria, when we put one part of ſpeach for another, thus, ſo was all his life, for, ſuch was all his lyfe, an aduerbe for a nowne, he ſpake very hote you all can tell, for, he ſpoke very hotely you all can tell, a nown for an aduerbe.

¶ Shemates Rhetoricall, or Fygures of Rhetoricke.

FYgures of Rhetoricke be thoſe, which doe take away the wearineſſe of our common and dayly ſpeach, and doe faſhion a pleaſant, ſharpe, euident and gallant kinde of ſpeaking, giuing vnto matters great ſtrength, perſpecuitie and grace, which fygures be deuided into thrée Orders, of which the fyrſt conteyneth thoſe fygures that doe make the oration playne, pleaſaunt, and beautifull, pertayning rather to wordes then to ſentences.

¶ Fygures of the firſt Order.

ANaphora, when with much comelyneſſe one word is repeated in diuers clauſes, vnder which theſe ten fygures folowing be conteyned, in which one worde may ten manner of wayes be pleaſantly repeated.

¶ *Epanaphora.*

EPanaphora, when one word is repeated in the beginning of diuers clauſes, or thus, when we begin manye members ſtill with one and the ſame worde, thus, Cicero in the prayſes of Pompeius, a witneſſe is Italy which (Lucius Silla being victor confeſſed) was by the vertue and counſaile of this man deliuered. A witneſſe is Cilicia, whiche being enuironed on euery ſide with many and great dangers, he ſet at libertie. Not with terrour of warre, but quickeneſſe of counſaile, a witneſſe is Africa, which being oppreſſed with great armyes of enimyes, flowed with bloud of ſlaine men, a witneſſe is Gallia, through which a way was made (with great ſlaughter of Frenchmen) for our armyes into Spain, a witneſſe is Spaine which hath ſéene very ofte, that by thys man, many enimyes haue bene ouercome and vanquyſhed. Pſalm.29. The Lorde ſitteth aboue the water floudes, the Lord remayneth a King for euer, ẏ Lorde ſhall giue ſtrẽgth vnto his people, the Lorde ſhall giue his people the bleſſyng of peace. Prouerbes.8. Through mée Kynges raygne, through me Counſailours make iuſt lawes, through mée doe Princes beare rule, alſo in the ſame. 21. There is no wyſedome, there is no vnderſtandinge, there is no counſayle agaynſt the Lorde. Ieremy. 8. Whome they loued, whome they ſerued, whome they ranne after, whome they ſought and worſhipped. Ezech.22. In thée haue they diſpyſed father and mother, in thée haue they gréeued the ſtranger, in thée haue they vexed the widowe and fatherleſſe, it were greater force and alſo ſharper, if it be ioyned with an interogation, thus. 1. Corinthi.1. Where is the wiſe? where is the ſcribe? where is the diſputer of ẏ worde? Iob.38. Who giueth ſure wiſedome or ſtedfaſt vnderſtanding? who numbreth the cloudes in wiſedome? who ſtylleth the vehement waters of heauen? alſo it is very pleaſant if it be coupled with contrary ſentences, thus, I ſée that vayne pleaſures haue ſwéete beginnings, and the ſame bitter endings, I ſée that vanitie is aduaunced, and goodneſſe neglected, I ſée that vyces doe growe, and vertues decreaſe, that crueltie doeth proſper, and compaſſion doeth periſh, I ſée that loue is lothſome, and hatred delectable, that godlyneſſe is forgotten, and wickedneſſe embraſed. This is a pleaſant, ſharpe and bewtifull fygure, and among all other exornations, there is none that may be vſed more often in an oration then this.

¶ *Epiphora.*

EPiphora, when many members or clauſes, doe ende ſtill with one and the ſame word, cōtrary to that aboue, thus, ſince the tyme that concorde was taken from the cittie, liberty was taken away, fydilitie was takē away, friendſhip was takē away. 3. boke of Eſd. Wine is vnrightuous, yͤ king is vnryghtuous, women are vnryghtuous, all the children of men are vnrightuous, yea, all their workes are vnryghtuous. Math. 7. Haue we not propheſied in thy name? haue we not caſt out diuels in thy name, and done many myracles in thy name? 1. Corin. 13. When I was a child, I ſpake as a childe, I vnderſtood as a childe, I imagined as a childe. Ioel. 2. A darke day, a gloming day, a cloudy day, yea, a ſtormy day. Ierem. 11. The Lord called thee a grene Oliue Tree, a faire one, a fruitfull one, a goodly one.

¶ *Symploce.*

SYmploce, when many members followyng, haue the ſame beginning and the ſame end, that the firſt haue going before, compryſing both laſt Exornations in one, that is, both Epanaphora and alſo Epiphora, thus. Cicero. Who were they yͭ often brake their leagues? the Carthaginians, who were they that made cruell warre in Italy? the Carthaginians, who defaced all Italy? the Carthaginians, who craue pardon now? the Carthaginians. Alſo, him would you acquite & pardon by your ſentences, whome the Senate haue condempned, whome the people of Rome haue condempned, whome all men haue condempned. Eſay. 24. The tranſgreſſours haue offended, the tranſgreſſours haue greuouſly offended. 2. Corin. 7. We haue hurt no man, we haue corrupted no man, we haue defrauded no man. This figure is more pleaſaunt, if euery repetition following haue one worde more then the repetition going before, thus. Remember Sodom and Gomer, remember the ſinne of Sodom and Gomer, remember the ſinne and deſtruction of Sodom and Gomer. Thus ſayde Tobias, thus ſayde olde Tobias, thus ſayde olde and godly Tobias. Sometyme we may vſe it with degrees, thus, it is good for children to learn vertue, it is good for yong men to embrace vertue, it is good for olde men to loue vertue, it is good for all men to vſe vertue.

¶ *Ploce.*

PLoce, when a proper name beyng repeated, doeth ſignify another thing, thus, yet at that day Memmius was Memmius, in the fyrſt place Memmius, is yͤ proper name of a man, but in the ſeconde, it ſignifyeth his manners which were well knowne. Cicero vſeth thys figure in his third action agaynſt Verres, thus, Verres is now the ſame man, that he hath allwayes bene, for, Cicero vſeth here the Pronown Idem, for the proper name, and in dede this figure hath ſometyme more reſpecte to the ſence and ſignifycation, then to the repetition of the name: For in lyke manner doeth Paule vſe it in hys Epiſtle to Philemon, when he ſayth, though I be as I am, euen olde Paule.

Here he doth ſignifie by olde Paule, his old manners and conſtancie in the fayth of Chriſt, and his accuſtomed dylygence in preaching the goſpell, lyke wyſe may we ſay, Cicero was Cicero, that is, a man eloquent and alwayes a louer of hys countrey, in that great victory Cæſar was Cæſar, that is, a mercifull conquerour.

¶*Diaphora.*

Diaphora, much lyke to that before, when the word repeated hath another ſignificatiō, yet they differ, for Ploce repeateth a propper name, and this a common word, thus. What man is there liuing, that would not haue pitied that caſe if he had bene a man, in the latter place man ſignifieth humanitie, or the pittifull affection that is in man, alſo thus his owne Uncle delt with hym, if I may call him his Uncle.

¶*Epanalepſis.*

EPanalepſis, when the ſame worde that doeth begin a ſentence, doeth alſo ende it, or thus, when a ſentence doth both beginne and ende with one and the ſelfe ſame worde, thus. Virgil. Many thinges of Priamus ſhee did demaunde, and of Hector many things, alſo in the ſame. Full ofte ſhe ſpake of Italy, of Heſperia ſhore full ofte. Eſay. 34. Ye careleſſe cities marke my wordes, after yeares and dayes ſhal ye be brought in feare O ye careleſſe cities, Paul. Reioyce in the Lord, and I ſay again reioyce: Farewel my friendes, a thouſande tymes with bitter teares farewell.

¶ *Anadiploſis.*

ANadiploſis, when the laſte worde of the fyrſt clauſe is the fyrſt word of the ſecond, thus. Virgil. Now followeth fayre Aſur, Aſur truſtinge to his ſteede. Ouid. With death, death muſt be recompenced, on miſchiefe miſchiefe muſt be heapte. Deuter.8. For the Lord thy God bringeth thee into a good Lande, a Land in which are riuers of waters. Eſay.30. For this is an obſtinate people, and diſſembling Children, Children that refuſe to heare the voyce of the Lord, Paule to the Romaynes.14. For if wee liue, we liue vnto yͤ Lord, if we dye, we dye vnto the Lord. Paule. Touching that he dyed, he dyed once concearninge ſinne, and as touching he liueth, he liueth vnto God, this fygure is very pleaſaunte, for that it doth as it were, ſtryke a double ſtroake, or rehearſeth the laſt word agayn, lyke a reſounding Eccoe.

¶ *Epizeuxis.*

EPizeuxis, when we repeate a word agayne, for the greater vehemency, and nothing betwyxte, and that with a ſwifte pronunciation, thus. Virgil. A Corydon Corydon, what madneſſe hath thee mynde? Cicero. Thou thou Anthony, gaueſt cauſe of ciuill warre to Cæſar, willing to turne all vpſyde down. Eſay.46. I, I, which ſhall beare you, vnto your laſt age, in the ſame 51. Awake, awake and ſtand vp O Ieruſalem. Ieremy.55. Away, away and get you out from hence. Ieremy in another place rehearſeth one word thriſe, thus, O earth, earth, earth, why art thou prowde? We vſe this fygure chiefelye when our affections be much moued, ſomtime through anger, as, a wretch, wretch, what haſte thou done? and whye didſt thou thus: ſometime through ſorrow, as Dauid did when he bewayled the death of Abſalon his ſonne, crying out thus, O my ſonne Abſalon, my ſonne, my ſonne Abſalō, would God I had dyed for thee, O Abſalon my ſonne, my ſonne: ſomtime through ioy and gladneſſe, thus, O welcome welcome, my loue moſt deare: ſometime in meruayling, thus, Lord, Lord, what a chaunce was that.

¶ *Diacope.*

Diacope, when a worde is repeated, and but one word put betweene, thus, thou knoweſt not, (fooliſh man) thou knoweſt not, what might and force vertue hath, I will nowe frame my ſong of loue, howe loue hath delte with me: alſo, remember my children, remember that I your father haue geuē you a charge to keepe, and a commaundement to obſerue. Pſalm. 57. My hearte is fyred, O God, my hearte is fyred.

¶ *Traductio.*

Traductio, when one word is ſundry tymes repeated in one ſentence, to make the Oration more trimme, thus, let riches belong to rich men, but preferre thou vertue before ryches, for if thou wilte compare ryches with vertue, thou ſhalte thinke ryches ſcarce meete to be handmaydes to vertue. Danyel.2 O King thou arte a King of kinges, Iohn.3. No man aſcendeth vp to heauen,

uen, but he that came downe from heauen, euen the ſonne of man, which is in heauen. Paule to the Romaynes.11. For of him, and through him, and for him, are all thinges, to him be glory for euer. Corin.9. To the weake, became I as weake, to win the weake, Iohn.15. If ye were of the world, the world would loue his owne, howbeit, becauſe ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you. This fygure the Poets cal Polyploton, and ſome call it Tantologia.

¶ *Aſyndeton.*

ASyndeton, a fygure which kéepe the partes of our ſpéech togeather, without helpe of anye coniunctions, thus, I loued him, I defended him, I deliuered him, I ſet my whole delight in him: I neuer did it, I neuer ſpake it, I neuer thought it: he was my hand, my ſtaffe, my hearte, my comforte. Paule to the Theſſaloni.5. Warne them that are vnruely, comforte the féeble mynded, lifte vp the weake, be pacient toward all men. Math.10. Heale the ſicke, cleanſe the Leapers, rayſe the dead, caſt out Deuils, when matters requyre breuity, this fygure is chiefely to be vſed, or when we ſignify the quick diſpatch of a déede,

¶ *Polyſindeton.*

POlyſindeton, when a ſentence is knitte together with manye coniunctions, contrarye to that before, he is an vtter enimy both to hys countrie, and a rebell to his prince, and aduerſary to all godly lawes, and hatefull to all men. Actes Apoſtles. Where abeade bothe Peter and Iames, and Iohn, and Andrew. Paule to the Romaines 8. For I am ſure that neyther death, neyther lyfe, neyther Aungels, neyther rule, neyther power, neyther things preſent, neyther thinges to come, neyther high, neyther depth, neyther any other creature, ſhall be able to ſeperate me from the loue of God, ſometime with diſiunctiues, thus, wicked men doe eyther heare the word of God negligently, or elſe contemne it wilfully.

¶ *Articulus.*

ARticulus, when one worde is ſet from an other, by cutting the Oratiō thus, thou waſt forewarned, admoniſhed, gently entreated, and earneſtly prayde, to auoyde this euill, thou haſte loſte thy ſubſtaunce, thy name, thy Parentes, thy friendes, and GOD thy Creator. Ieremy.5. I will make them to bee a reprooſe, a common bye worde, a laughing ſtocke, a ſhame. &c. I will make them deſolate, waſte, deſpyſed, hiſſed at, accurſed, pride ſlayeth loue, prouoketh diſdain, kindleth mallice, contemneth humillity, woundeth wyſedome, confoundeth Iuſtice, and defaceth Fortitude. Eſay.1. Learne to doe right, applye your ſelues to equitye, deliuer the oppreſſed, helpe the fatherleſſe to his right, let the widowes complaynt come before you.

¶ *Membrum.*

MEmbrum, when in few wordes the conſtruction is ended, but not the ſence alſo, or thus, when the oration is pronounced with three or fower members, eyther coupled or uncoupled, thus. See what a great offence and aduerſity thou haſte brought to thy ſelſe, by one wicked deede, thou haſte conſumed thine inheritaunce, caſt thy parentes into ſorrow, driuen away thy friendes, defyled thy name, and prouoked God to anger: Alſo, ſo worthy a man was he, that euen his ennemyes coulde not but confeſſe, that he was faythfull in friendſhippe, a performer of his premiſe, a Father to the Fatherleſſe, a guyde to the Wydowe, a Teacher to the ignoraunte. Iob.12. Aſke the Cattell, and they ſhall informe thée, the Foules of the ayre, and they ſhall tell thée, the increaſe of the earth, and it ſhall ſhewe thée, or the Fyſhes of the Sea, and they ſhall certifye thée. Tobias.10. Thou lighte of our eyes, thou ſtaffe of our age, thou comforter of our lyfe, thou hope of our generation. Paule to Timoth 3. GOD was ſhewed in the fleſhe, iuſtifyed in the ſpirite, ſéene among Aungelles, preached to the Gentiles, beléeued on in the worlde, and receyued vp in glory. This is a verye pleaſaunte Exornation, if ſo be that it ſtandeth by equallity of number, and alſo it ſerueth much to ſharpeneſſe, for both theſe fygures as well in blaming, as in commendinge, doe in manner ſtryke the minde with often ſtroakes.

¶ *Compar.*

COmpar, whiche the Grecians call Iſocolon, or Pariſon, is when the members of an Oration, bée almoſte of a iuſte number of Sillables, but yet the equalitye of the partes or members, muſt not be meaſured vppon our Fyngers, but be tryed by a ſecreate ſence of the eare, for it is chyldiſhe to tell the Sillables, when a fewe longe dóe often tymes matche in meaſure manye ſhorte, but excercyſe and practiſe, maye ſóone teach vs to make the members accorde very well and pleaſauntlye. Prouer.8. Through mée doe Princes beare rule, and all Iudges of the Earth execute Iudgemente, I am louing vnto thoſe that loue mée, and they that ſéeke mée earely, ſhall fynde mée. Eſay. 1. The Oxe hath knowne his owner, and the Aſſe his mayſters cribbe. Amos. 5. Sée that Equity flowe as the water, and righteouſneſſe as a mighty ſtreame.

¶ *Homeoptoton.*

HOmeoptoton, when diuers clauſes dos ende alike by caſes, he came into Celicia , and then he ſpied out Africa, and after came with his Army into Sardinia, he was to good men profytable: to his ennimyes terrible: in vertues moſt commendable, obtayning a name for euer durable, our deſyres are full of diſquietneſſe , and our ſaciety, is clogged with wearineſſe, Eccle. 22. Be faythfull to thy neighboure in his pouerty, that thou mayeſt reioice with him in his proſperity. Act. Apoſt. 16. When they had gone throughout Phrigia, and the region of Galatia, they were forbidden of the holy Ghoſt , to preach the word of God in Aſia, they then came to Miſia, and ſought the waye to Bethinia, there be thrée thinges which men doe chiefely couet, riches, pleaſures, and honours : riches be the Nurſes of ſinne and iniquity, Pleaſure is the daughter of diſhoneſty, and the guyde that leadeth to calamity : Honour is the mother of worldly pompe and vanity.

¶ *Homoetelenton.*

HOmoetelenton, when diuers clauſes doe ende alike by Verbes, or Aduerbes, thus , Eloquent is he, which can inuent excellently, diſpoſe euidently, fygure diuerſely, remember perfectly, and pronounce magnifycally: Another, the perfect Oratour beginneth aptly, expreſſeth playnly, compryſeth briefely, deuideth rightly, confyrmeth ſtrongly, confuteth ſharpely. Her bewty was commended, her Learning prayſed, her vertues extolled, and her worthy déedes well remembred.

¶ *Paregmenon.*

Paregmenon, when of the word going before, the word following is deryued, thus, I liue a lyfe with carefull woe: it was a meruaile moſt meruaylous, and a wonder moſt wonderfull. Eſay. I will deſtroye the wiſedome of the wyſe. Paule to the Romaynes. 9. For they haue ſtumbled at the ſtumbling ſtone, let him that exhorteth, geue attendaunce to his exhortation: And likewyſe, when the word following, is the ſame that goeth before, thus, Paule. Be merry with them that be merry, wéepe alſo with them that wéepe.

¶ *Paranomaſia.*

Paranomaſia, is a certayne declyninge into a contrarye, by a lykelyhoode of Letters, eyther added, chaunged, or taken awaye: added thus, I had rather lende him tenne pounde of his ſworde, then of his worde, if ſhée were as good a Launderer, as ſhée is a ſlaunderer, ſhée woulde waſhe whyte, cunning of the bandore, naye of a Barne dore, chaunged thus: Many Parentes nowe a dayes, are not correcters of their children, but corrupters, I am ſure he hath a liuing wyſe, but I thinke not a louing wyſe, and therefore he woulde gladly chaunge a bitter lyfe, for a better life, he ſetteth as much by his feather as by his father, giue him a Bible, geue him a bable, call you him a ſtudent of humanity, naye of immanity, by taking away, thus, was he neuer ſuſpected, yes he was euer ſuſpected, he is better able to abuſe himſelfe, then vſe himſelfe, for we ſée that often times he can reele himſelfe, when he cannot rule himſelfe.

¶ *Antanaclaſis.*

ANtanaclaſis, when we repeate one worde that hath two ſignifycations, and one of them contrary, or at the leaſte vnlike to the other, thus, in thy youth learne ſome crafte, that in thy age thou maieſt get thy liuing without craft: hath he thinke you a wyſe head, that will let his wyfe be his head, he is very bare, yet he let ſcorn to ſtand bare, neuer cal him a Juſtice, that doth ſhew no Juſtice, care for thoſe thinges, that ſhall diſcharge you of all care.

¶ *Zeugma.*

ZEugma, when in lyke clauſes, there is ſome common worde, which being expreſſed, in one clauſe, is vnderſtoode in the other not chaunged, and this common word is thrée manner of wayes expreſt, that is to ſay, in the fyrſt clauſe, in the middle clauſe, and in the laſt clauſe.

Prozeugma, when that common worde is put in the fyrſte clauſe, thus, the people of Rome deſtroyed Numance, ſwan Carthage, caſt down Corinth, ouerthrew Fregellas, the people of Rome is here the common word, which you ſee is expreſſed in the firſt clauſe, and not in any of the other, but only vnderſtood. Iob.12. aſke the cattel and they ſhal enform thee, the Fowles of the ayre & they ſhall tell thee, the encreaſe of the earth, and it ſhall ſhew thee, or the Fyſhes of the Sea, and they ſhall certifie thee. Here lykewyſe, aſke, is the common word, which is expreſſed in the fyrſt clauſe, and is required in the other by an vnderſtanding.

Meſozeugma, when the common word is put in the middle clauſe, thus, neither his father nor his mother could perſwade him, neither his friendes nor his kinſmen, the ryche and the poore, the maiſter & the ſeruant muſt yelde to death, ſo muſt the maieſtrate and the ſubiect, the wyſe and the fooliſh, and briefly both young and olde, here yeld to death, is the common word, and expreſſed only in the middle clauſe.

Hypozeugma, when the common word is put in the laſt clauſe, thus, houres, dayes, weekes, monthes, and yeares, doe paſſe away, eyther couetouſneſſe of goods, or the loue of vayne pleaſure, or els deſire of honour, moued hym thus to doe.

¶ *Hypozeuxis*.

Hypozeuxis, contrary to Zeugma, when euery clauſe hath his due Verbe, or when to euery ſinguler thing or ſentence, a due Verbe is ioyned, thus, that lande proſpereth where God is feared, rulers obeyed, rightuouſneſſe regarded, mercy maynteyned, charitie embraſed, vertues aduaunced, and vices repreſſed, but where theſe vertues be neglected, & purpoſely diſpyſed, there good lawes be abandoned, wickednes furthered, rebellion rayſed, houſes burned, citties ſpoyled, corne fieldes conſumed, men murthered, women not pitied, virgines defloured, all the land impoueriſhed, all goodneſſe confounded. Then humility, what Vertue more precious? humilitye wee ſee increaſeth loue, augmenteth beneuolence, ſupporteth Equitye, retayneth pacience, conquereth ennemyes, diſchargeth daungers, cutteth of enuy, winneth the fauour of God, and the prayſe of men: But Pryde contrariwyſe, ſlayeth loue, prouoketh diſdayn, kindleth mallice, confoundeth Iuſtice, contemneth temporaunce, woundeth wiſedome, defaceth fortitude. This fygure is of great force, to prayſe or diſprayſe, for it doth as it were, paynt out euery quallitye in his ſeuerall couloure, alſo very excellent to expreſſe an outrage or deſtruction.

¶*Taxis.*

TAxis, much like to that aboue, when euerye thing is euidently diſtinguiſhed, with new Verbes, thus, to inueigh agaynſt their vyces, it was vnlawful, to keepe ſilēce, it was not expedyent, to ſpeake ſuſpiciouſly, it was beſt accepted. Cicero. By this meanes, our Auncetoures fyrſt conquered all Italy, then caſt down Carthage, ouerthrew Numance, and broughte moſte mightye Kinges, and moſt valyaunt Nations, to the dominyon of this Empyre: alſo for thee, money haue they prepared: for thee, Seruauntes haue they appoynted, thee with their wicked conſciens, haue they defended, the authority of the Senate haue they ſcorned: death and baniſhmente to the Romayne Knights haue they threatened: me with their threatninges haue they feared: to me Battayle and ſlaughter haue they denounced: my houſe that was full of good men, with their owne friendes haue they peſtered.

¶ The ſecond Order.

Figures of the ſecond order, are ſuch as doe make the Oration not onelye pleaſante and plauſible, but alſo very ſharpe and vehement.

¶ *Ecphoneſis.*

Ecphoneſis, whē through affectiō either of anger, ſorrow, gladneſſe, maruelyng, feare, or any ſuch lyke, we breake out in voyce with an exclamatiō, & outcry to expreſſe the paſſions of our minde, after this manner. O lamentable eſtate, O curſed miſery, O wicked impudency, O ioy incomparable, O rare and ſinguler bewty. Eccle. 35. O how fayre a thing is mercy, in the time of anguiſh and trouble. O moſt wicked preſumption, from whence are thou ſprong vp, to couer the earth with falſhood and deceyte. Paule to the Romaynes. 7. O wretched mā that I am, who ſhall deliuer me from this body, ſubdued vnto Death? O the deepeneſſe of the riches, both of the wiſdome and knowledge of God. 1. Machab 2. Woe is me alas, that euer I was borne, to ſee this miſery.

¶ *Imprecatio.*

Imprecatio, when we curſſe and deteſt ſome perſon or thing, for the euils that they bring with them, or for the wickedneſſe that is in them, after this maner. Cicero. O moſt abhominable wickednes, worthy to be buried in the bottome of the earth, woe worth the workers of ſuch wickedneſſe. Na. 3. Woe to the blood thirſty citty, which is al full of lyes and robbery. Ezech. 6. Woe worth all the abhominations and wickedneſſes, woe vnto you ſcrybes & phariſies.

¶ *Obteſtatio.*

OBteſtatio, when we make a meane by prayer to get fauour, or to obtaine that which we would fayn haue, thus, Terence. O Chremes I beſeech thee for Gods ſake, and for our olde friendſhip, which hath continued euer ſince we were children, which tyme hath alſo encreaſed, and for thy only daughters ſake, & my ſonnes ſake, whom I haue committed wholy to thy gouernement, helpe me in this matter. Cicero. Wherfore O Cæſar, for thy promyſe, thy conſtancie, and thy mercyes ſake, diſcharge vs chiefly from this feare, that we may not ſo much as ſuſpecte that any part of anger remaineth in thee, for thy right hands ſake I beſeech thee, which thou gaueſt to Deiotarus the King in promyſe. Paule to the Romans 12. I beſech you bretheren by the mercifulneſſe of God, that you make your bodyes a quicke ſacrifice, &c. I pray you cōſider what a precious thing mercy and pittie is.

¶ *Optatio.*

OPtatio, when we wiſhe vnto God for the mayntenance of goodneſſe and redreſſe of euill, in whoſe power it only dependeth, or thus, when we wiſhe for that, that we would gladly haue, after this manner. Cicero. I would the immortall Gods had graunted, that we might rather haue gyuen thankes to Seruius Sulpitius being alyue, then now to examyne his honors being dead. Alſo, I would to God that Cæſar might haue bene able that Seruius Sulpitius myght haue liued, for then this cauſe might much better haue bene executed. 4.Reg.5. I would to God my Lorde were with the Prophet, ÿ is in Samaria. Pſal.119. O that my wayes were made ſo directe. Paule to the Galat.5. I would to God they were ſeperated from you. I woulde to God we myght remember his commaundement, and endeuour to doe them.

¶ *Ominatio.*

OMinatio, when we doe ſhew & foretell what ſhall hereafter come to paſſe, which we gather by ſome likely ſignes, and in ill things we foretel, it to the intent, that héede may be taken, and the daunger auoyded, and in good things to ſtirre vp expectation and hope. Cicero againſt Anthony. If thou foloweſt theſe counſails, beleue me, thou canſt not long continue. Virgil to Turnus. Tyme ſhall come, when ye ſhall wiſh that he had bought it dere, that Pallas were vntoucht, alſo the day wil come, whē this prodigalitie will be turned to pouertie, and this brauery to beggery, for ſo may we ſay, when wée ſée one that is without landes, ſpende more in a day, then he getteth in a moneth.

¶ *Adhortatio.*

ADhortatio, when we doe exhort our hearers to doe that whiche is profitable for them, after this maner. Virgil. Now now, (quoth he) you Hectors mates, now cherely ſtirre your owers. Cicero againſt Verres. Haue reſpect and regard you Iudges, what doeth appertaine to your name, eſtimation, and the ſafetie of the common weale, and alſo in his fourth action againſt Catiline. Wherfore you Iudges looke to your ſelues, prouyde for your countrey, defend your ſelues, your wiues, your children, and goods, maintaine the renown and ſafety of the Romaine people. Pſalm. 34. Eſchue euil, and doe good: ſeeke peace, and enſue it: the principall places whereby we doe exhorte, are theſe, the prayſes and expectation of men, hope of victory, hope of rewarde, hope of renowne, feare of ſhame, examples of all tymes.

¶ *Dehortatio.*

DEhortatio, contrary to that aboue, which is, when we would diſſwade & reduce our hearers from ſome thing that is euill. Cicero. Neuer wil, or attempt that thing that cannot bee: Alſo, for Gods ſake take heede you Iudges, that through hope of preſent peace, you bring not in continuall warre and contention. Heere Cicero diſſwadeth the Senate, from makyng league wyth Anthony.

¶ *Conſolatio.*

COnſolatio, whē we ſeeke means to take away conceiued ſorow and heauines from yͤ mynds of our hearers, by cōforting thē with cherefull words, after this ſorte. Terence. Be of good cheere my ſweete harte, hurt not thy ſelfe with ſorow, I warrant thee, I wil fynd out thy Pamphilus, wherſoeuer he be, & wil bring him wͭ me. Virgil. O mates (quoth he) that many a woe haue bidden and borne ere this, worſe haue we ſeene, and this alſo ſhall ende, when gods will is. Iob. 5. When Eliphas the Themanite came to viſite Iob in his myſerie, and ſawe that he was wonderfullye afflicted, did vſe this comfortable perſwaſion vnto hym, that man is happy (ſayeth he) whome God punyſheth, for though hee make a wounde, he giueth a playſter. Though he ſmyte, he maketh whole agayn, and alſo he ſheweth him, that God is a protectour and defender of hys, in hunger, warre, trouble, feare, deſtruction, and death. And therefore he willeth him to receiue his payne and puniſhement with pacience, and alſo to reioyce therein. And for as muche as cheerefull wordes be repugnaunt to a ſorrowfull mynde, it is good to knowe perfectly the beſt way, howe we may miniſter the ſalue to the ſore, and therefore the learned haue noted two wayes of comforting the ſorowful mynde, the one is, when we ſhewe that in ſome caſes they ought not to weepe or lament, or els at the leaſt to ſorrow very little, the other is, when we graunt that they haue good cauſe to mourne: and therefore we ſhewe our ſelues ſorrowfull alſo in their behalfe, and would with all our harte remedy it, if it were in our power ſo to doe. And ſo by taking part with mourners, wee doe ſeeke to aſſwage their griefe and heauineſſe.

¶ *Gratiarum actio.*

GRatiarum actio, when wee giue the Iudges or our hearers moſt hartie thankes for the fauour that we haue obtained of them, and for their gentlenes in graunting to our deſire or requeſt, and ſometimes alſo, for theyr pacience in hearing vs. Cicero. To thee, O Cæſar, we giue moſt hartie thankes, yea, great thankes we yelde to thee. Iohn. 11. Father I thanke thee that thou haſte heard me. Paule to the Corinth. 2. Thankes be vnto God alwayes which giueth vs victory. &c.

¶ *Comprobatio.*

COmprobatio, when we ſee ſome good thyng eyther in the Judges or in our hearers, or in any other. And therefore declare that we doo well allowe of it, and alſo commende them for it. Cicero. I commende and prayſe you, you Judges, for that moſt louingly ye do aduance the name of ſo famous a young man. Alſo beleeue me, you haue done well in puniſhing ſo wicked a wretch, for now others may take example by him, alſo, God graunt you may proceede in this your well doing.

¶ *Epiphonêma.*

EPiphonêma, an acclamation of a matter vttered or approued, conteynyng the ſumme and concluſion thereof, of a matter vttered. Virgil. So waightie a matter it was, to ſet vp the Romane nation, ſo hard a matter it is to call agayn the voluptuous man from vice, and the couetous man from his greedy deſires. Such is the leude lyfe of all idle perſons. Loe ſo hardly eſcaped we thoſe naughtie mens bloudie handes. Actes of the Apoſtles. 19. So mightily grew the word of God and preuailed. Hetherto acclamations of matters tolde before. Nowe of matters approued. Cicero for Ligarius. Whoſe pardon is prayſe of thy mercy. O Cæſar, and ſhall their wordes ſharpen thee to crueltie? Iob. 5. Loe, this we our ſelues haue proued. Eſay. 5. Of theſe he loked for equity, but ſee it is wrōg, for righteuſnes, & loe it is but myſery. Mat. 19. Loe (ſaith Peter) we haue

for

forſaken all, and followed thée. Terence. He that dare bée ſo bolde as beguile his owne Father, how muche more bolde dare he beguile others, alſo, he that vſeth to ſweare without cauſe, he will alſo forſweare if any thing doeth moue hym. This fygure is euermore vſed after the matter is tolde or approued, which maketh an ende of the ſame, with muche more merueyling, that is to ſay, an amplyfyinge of honeſty, wickedneſſe, pleaſure, dignity, profite, loſſe, difficulty, and ſuch lyke.

Interogatio.

Interogatio, a demaunding or aſking, of which there be two ſortes, one playn, which is when we aſke to the intent to receaue an aunſwere, as the Marriners did of Ionas, tell vs (ſaye they) for whoſe cauſe are we thus troubled? what is thine occupation? whence commeſt thou? and whether goeſt thou? what countryman arte thou: And as the Magians ſayde, where is he that is borne King of the Iewes? The other is fyguratiue, whych is, when we aſke not to the intent to receyue an aunſwere, or becauſe we woulde learne, but becauſe we may thereby, make the Oration more ſharpe and vehemente, and muche better ſet forward our purpoſe, ſometime it is vſed for vehemency. Cicero. Thou Catiline, how long wilt thou abuſe our patience? now if you doe remoue the fygure and ſaye: Thou Catiline doeſt long abuſe our patience: the ſaying is very colde, and nothing at all vehement, neyther doeth it vrge Catiline halfe ſo muche. Sometyme for pitties ſake, as Sinon doth in Virgil. Alas, quoth he, what ground, what Sea,, may me now wretch receyue, what ſhall I doe? ſomtime for anger, thus, and will any man worſhip the power of Iuno, Math. 17. O faythleſſe and crooked generation, how long ſhall I be with you: how long ſhal I ſuffer you. Paule to the Galathians. O ye fooliſh Galathians, who hath bewitched you. Cicero. And was there euer any King ſo impudent that had all the commodityes, benifytes, and lawes of his kingdome to ſell? for what other thing is there by this Iudgement attempted, then that it mighte be lawfull ſo to doe. Sometime for meruayling, as in Virgil. What is it that the greedy hunger of Gold doth not force and conſtrain mortall men to attempte? Iob.6. How ſtedfaſt are thy wordes of truth? how deepe are thy iudgements O God, ſometime in doubting, as what ſhall I doe, whether ſhall I goe, to whome ſhall I flye for ſuccoure. Sometime in commaunding. Cicero. Wilte thou make mention of thy Conſulſhip, that is to ſay, thou ſhalte not, or dareſt thou ſay that thou haſte bene a Conſull of Rome, for, doe not ſay thou haſte bene a Conſull of Rome, for many lyke cauſes we vſe this fygure, for doubtleſſe it is of greate force, eyther to confute, to confyrme, to declyne, or to amplify anye matter that we liſt, this fyguratiue demaunde, hath manye kindes, which be theſe that follow.

¶ *Erotema.*

ERotema, when by demaunding, we eyther affyrme or denye ſome thinge ſtrongly. Cicero for Cluentius, hath not Fidiculanus declared the cauſe: for, without doubt Fidiculanus hath declared the cauſe. Eſay.57. Are you not Children of Aduoutrye, and a ſede of diſſimulatiō. Iob.22. Is not thy wickedneſſe great and thine vngracious deedes innumerable, in the ſame. But if a man will call vpon God, doth not he heare him: doeth not the almighty accepte his crye. Amos.9. Haue

I not brought Iſraell out of the Lande of Egipt, the Philyſtians from Capthor, and the Sirian from Sir? By this fygure, the Damſel did earneſtly affyrme, that ſhée had ſéene Peter before in the Garden with Chriſt, did not I ſée thée (ſayeth ſhée) in the Garden with him: which were a ſtronger affirmation, then if ſhée had ſayde, I ſawe thée in the Garden with him, without any interogation. Paule to the Corinthians. Are ye not carnall, and walke after the manner of men: By this fygure we affyrme all wayes with an egatiue, and denye with affyrmatiue. Iob. 8. Doth God peruerte the loue that is lawfull: or doeth the Almightye deſtroye the thing that is righte. In the ſame, maye a ruſhe be gréene without moyſture, or maye the Graſſe growe without water. Another, who is ſo blinde which cannot ſée it, who ſo fooliſh which cannot vnderſtand it, or who ſo impudent that can deny it.

¶ *Pyſma.*

PYſma, when we aſke often times together, and vſe many queſtions in one place, wherby we do make the oratiõ ſharp & vehemẽt, and it differeth from Erotema, or interogation, for as muche as interogation maye well be aunſwered with one word, eyther graunting or denying, but not this without many, Cicero for Roſcius. In what place did he ſpeake with them, with whome did he ſpeake: how did he perſwade them: did hée hyre them: whome did he hyre, by whom did he hyre them: to what ende or howe muche did hee geue them, nowe thus manye queſtyons togeather, are as it were a ſtrong defence, for as a ſtrong hold, that hath many walles, though the ennimyes breake downe one, yet is there moe to ſtaye his forcyble entring, ſo this fygure vſing many queſtions, one in anothers necke, doth by heaping them togeather, cauſe the reſpondent to forget many of them, and therefore not able to aunſwere them, or rather like to a coragious fighter, that doe lay ſtroakes vpon his ennimy ſo thick, and ſo hard, that he is not able to defend or beare of halfe of thẽ, this fygure is alſo of great force in complaynts and lamentations. Sino in Virgill complayneth thus, alas, quoth he, what ground, what Sea, may me now wretch receyue, alas what ſhall I doe? Iob.3. Alas why dyed I not in my Byrth, why did not I periſh, as ſoone as I came out of my Mothers wombe? why ſet they me vpon their knees? whye gaue they me ſucke with their breſtes? Sometyme in confuting, as Iob doth in his 31. Chapter. Haue I put my truſt in Golde, or haue I ſayd to the fyneſt Gold of all, thou arte my confydence, haue I reioyced becauſe my power was ſo great? or becauſe my hand got ſo much: did I euer gretly regard the riſing of the ſunne, or had I euer the going down of ẏ Moone in great reputation: hath my heart medled priuily with any deceyte: or did I euer kiſſe myne owne hande? Pſalme. 77. Will the Lorde abſent himſelfe for euer? and will he be no more intreated, is his mercy cleane gone for euer: and is his promiſe come vtterly to an ende, for euermore? hath God forgotten to be gratious: and will he ſhut vp his louing kindneſſe in diſpleaſure?

¶ *Hipophora.*

Hypophora, when we aunſwere to our own demaund, thus, I demaunde how this man is now become ſo riche, had he any patrimony lefte him: no, al his fathers goods were ſolde: had he any inheritaunce: it cannot be ſayd, for he was diſherited from all thinges neceſſary: got he any thing by action or iudgement: no verely,

rely, but moreouer and aboue, he was caſt in greate daungers, ſometime we demaunde of our ſelues, reaſons why we ſayd this, or that, to make an exclamation of euery propoſition, the Authour to Herennius geueth this example, when our Aunceſtoures had condemned any woman of one offence, they ſuſpected her by playne iudgemente to be conuicted of many, by what reaſon? for whome they iudged vnchaſte in liuing, they thought her alſo condemned of poyſoning, why ſo? becauſe it muſt needes bee that ſhee whiche do addicte her body to fylthy luſt, doe feare many, who bee they? her huſband, her parentes, and others to whome ſhe ſee the infamy of her diſhoneſty doeth pertayne, what then? it muſt needes be that ſhe woulde by ſome meanes gladlye poyſon them, whome ſhe feare ſo much, wherefore? becauſe there is no honeſt meanes to holde her backe, whome the greatneſſe of the faulte maketh fearefull, intemperauncye bolde, womans nature raſhe, what did they iudge of her that were condemned of poiſoning? alſo of neceſſity, vnchaſt of body, why? becauſe nothing might ſooner moue her to that wickedneſſe, then diſhoneſt loue and intemperate luſt &c. By aſking and anſwering our ſelues, we make the Oration very pleaſaunt, and may alſo therby confute or conferre very aptly, examples of this figure, are to be found in the ſcriptures euery where. Iob.3. Haue I euer reioyced at the hurte of mine ennimy: or was I glad that any harme happened vnto him? oh no, I neuer ſuffred my mouth to doe ſuch a thing, as to wiſh him euill. Eſay.37. Whome haſte thou defyed, and blaſphemed, agaynſt whome haſte thou lifted vp thy voyce, and exalted thy proude lookes, euen agaynſt the holy one of Iſraell. Luke.7. To whome ſhall I lyken the men of this generation, or to whom are they like? they are like to children ſitting in the Markette place. &c. Actes of the Apoſtles. Beleeueſt thou King Agrippa: I know thou beleeueſt. Paule to the Romaynes.3. Where is then the reioyſing: it is excluded, ſhall wee continue in ſinne that grace maye abounde: GOD forbid. In this

Fygure Paule is ſo plentifull, that examples are almoſt in his Epyſtles euery where to be found.

Aporia.

APoria, when we ſhewe that wée doubt eyther where to begin for the multitude of thinges, or what to ſay, or doe, in ſome ſtraunge and doubtfull matter. Ouid. Dianira hearing that her husband Hercules loued a Lady called Iolea, and alſo that he woulde very ſhortly bring her home to his houſe, where Dianira was, ſhe was ſo vexed with this newes, that ſhe could not tel what to ſay, nor what to doe, but caſt her doubtes afore hand, and demaunded of her ſelfe what way ſhe were beſt to work, thus. If that ſhée come, quoth ſhée, ſhal I complayne, or ſhall I hold my peace, ſhall I retourne to Calydon, or ſhall I tarry ſtill? or ſhall I get me out a dores, and let them haue their will. Cicero for Roſcius. Of what ſhall I fyrſt complayne? or O Iudges where ſhall I firſt begin? what or of whome ſhall I call for helpe? of the immortall Gods? or of the Romayne people? or ſhall I moſt lamentably craue your defence, who haue the higheſt authoritye? Terence. Where ſhall I ſéeke? where ſhal I ſearch? whom ſhall I aſke, which way ſhall I goe? Cicero in his fyrſt action agaynſte Verres. Whether he tooke them from his fellowes more impudently: gaue them to a whore more filthily: placed them from the Romayne people more wickedly: or altered them more preſumptuouſly, I cannot well expreſſe, ſometyme we doubte what word to vſe, I cannot tel whether it were fooliſhneſſe or forgetfulneſſe, or both, I knowe not well what to call him? ſhall I call him a churliſhe foole, or a fooliſh churle, or both, ſometyme we vſe many doubtes togeather, as, what ſhal I doe, whether ſhal I goe, to whome ſhal I flée for ſuccoure, which way ſhall I tourne me, ſometime with one doubt or two at the moſt. Paule.1.Corin.11. What ſhall I ſay vnto you? ſhall I commend you?

¶ *Anacænoſis.*

ANacænoſis, when eyther we aſke our aduerſaryes ſome councell, or deliberate with the Judges, what is to be done, or what ought to haue bene done, thus, Cicero. What ſhuld I haue done you Judges? for I know I néeded not your help there, but you in a manner myne, ſhould I haue contended wyth pryuate weapons agaynſt the peoples Tribune. &c. Alſo what wilt thou do, whether wilt thou let paſſe thy matter, or obiect it. &c. Eſay.40. To whom then wil you liken God? or what ſimilitude wil you ſet vp vnto him? ſhal the caruer make him a carued Image? or ſhal the goldſmith couer him with Golde. Paule to the Galathians.3. This only woulde I learne of you, receaued ye the ſpirite by the worckes of the Lawe? or by hearing of fayth preached? in the ſame.4. Tell me you that are vnder the Lawe: haue you not heard of the law. Another, tell me if you were in like caſe, what other thing would you doe, in this moſt troubleſome ſtate of things, geue me counſayle what you thinke beſte to be done.

Paradoxon.

PAradoxon, when we affyrme ſomethinge to be true, by ſaying we woulde not haue beleeued it, nor yet once ſuſpected it, or in good things, by ſaying we neuer looke for it, thus, I woulde neuer haue beleeued that he had bene ſuche a one, but that I heard it auouched of credible perſons, and teſtyfyed by very good witneſſe, ſurely it is truth that I tell you, he is not without doubt the man you take him for. Another, it was ſuch lucke as you neuer heard of, almoſt incredible, that when fyre ſhould haue conſumed him, fyre ſaued him, and lykewyſe at another tyme, when water ſhould haue bene his death, it ſaued his lyfe. Act. Apoſt.26. Paule being acuſed of the Iewes to King Agrippa, howe that he beleeued and taught the reſurrection from death, which Doctryne they counted falſe, and therefore brought him to his aunſwere, Paule vſed this figure, ſhewing that not long before, he was of their opynyon, and thought as they doe now, why ſhould it be thought, quoth he, a thing incredible to you, that God ſhould raiſe agayn the dead? I alſo verily thought in my ſelfe, that I oughte to doe many contrary thinges, cleane againſt the name of Ieſus of Nazareth, which thing I did alſo in Ieruſalem, Paule to the Galathians, I maruayle that you are ſo ſoone turned.

¶ *Parrheſia.*

PArrheſia, when ſpeaking before them whome we ought to reuerence and feare, & hauing ſomthing to ſay, which either toucheth thẽſelues, or their friends do, deſire them to

pardon

pardō our boldneſſe, ſhewing that it were great pittie, yͤ for lack of admonitiō, vices ſhuld be maintained, & vertues oppreſſed. Now in this figure, great warineſſe muſt be vſed, leaſt to much boldneſſe bringeth offence. And therefore the tyme, the place, and chiefly the perſons, ought wel to be conſidered of, which rule wyſe men haue alwayes vſed, and fooles abuſed. Cicero againſt Anthony. For you Iudges, a thing ſore to be ſayde, yet muſt it needes, you I ſay put Seruius Sulpitius to death, who did excuſe himſelfe, you ſawe more by deſeaſe, then by entreating. Here Cicero before he would blame the Senate, who appointed Seruius Sulpitius being ſick, to goe in Ambaſſage, which was the cauſe of hys death, doeth vſe a defence before. It is (ſaith he) a ſore thing to be ſpoken or vttered, yet muſt it needes, to ſhewe that he ſpake it rather of neceſſitie to blame them, then of deſire to hurt them. Cicero. I ſpeake with great perill, I feare Iudges, after what ſorte, you will take my words. But for my continual deſire, that I haue to reteine and augment your dignitie, I pray and beſeech you, that if my ſpeach be either bitter or incredible vnto you, at the firſt hearyng, yet that you would accept it without offence, ſpoken of Marcus Cicero, neither that ye will reiecte it, before I haue playnly opened it vnto you, by this example of Cicero, we may learn very well, howe this figure ought to be vſed, by which Cicero would boldly blame, and ſharpely rebuke the inconſtancie of the Senate, who were about to ioyne in peace with Anthony, being but a little before by themſelues, iudged their vtter enimy, & now ſodeinly hauing their myndes altered, would make him their friend. In the beginning hee vſeth a defence or a mitigation, ſaying, that he doeth ſpeake with great perill, and feare how his wordes will be taken, but notwithſtandyng, he promyſeth, that which he will ſay, ſhall be for the maintenance and dignitie of the Senate, wherby he doth obtayne their fauour, and their good willes to heare him. Afterward he prayeth them, not to reiecte hys wordes, before he hath declared the whole, howſoeuer they ſeeme at the fyrſt. And fynally, that they would take without offence whatſoeuer he ſhould vtter, promyſing that it ſhould be all for their commoditie and aduancement, and ſpoken euen of good will, which was alwayes his cuſtome. For before he opened the wound, he would laye to a medycine, and prepare the myndes of the Senate to here willingly, what he had to ſay. Likewyſe, when we alledge that wee ought not to kepe in the truth for feare of men, but boldlye expreſſe the veritie without reſpect of perſons. Iob.32. I regarde no manner of perſon, no man will I ſpare, for if I would goe about to pleaſe men, I know not howe ſoone my maker would take me away. Ierem.1. Feare them not leaſt I deſtroy thee. Paul to the Galathians.1. Preach I mans doctryne, or Gods, or goe I about to pleaſe men, for if I ſhould, I were not yͤ ſeruant of Chriſt. Another, if my bitter wordes greue you, remember I pray you, that ſore diſeaſes cannot be cured with eaſy medicynes.

¶ *Synchoreſis.*

Synchoreſis, when truſting ſtronglye to our cauſe, we giue the Iudges or our aduerſaryes leaue to conſider and iudge of it, according to their diſcretion. Cicero. But nowe Iudges, I leaue the whole and moſt lawful right of my cauſe which I haue declared, and commit it vnto you to determyne of it, as you ſhall thynke moſt reaſonable. Here Cicero by yelding vp his whole cauſe into the Iudges handes, doeth moue them very much to fauour it, for thereby he declared that hee had a good opynyon and truſt, that their dealing therein would be vpryght and iuſt, which muſt nedes cauſe the Iudges to deale rather fauourably thē ſeuerely, for that he put them in truſt to iudge according to conſcience, and made his cauſe theirs. Alſo, for that all is taken from me, onely a mynde and body remayneth to me, and euen thoſe ſame which of many thinges onely are lefte vnto me, I yeelde vnto you, and to your power, vſe me as you thinke good, and as you pleaſe doe with me. Thus firſt to ſhewe his wrong, and after to giue his bodie and his lyfe to their wils and power, doth force the Iudges to pittie his caſe. Actes of the Apoſtles, Peter ſtanding before the counſaile, and being commanded to ſpeak no more of Ieſus, conſidered his cauſe to be ſo ſtrong, that he knew well his enimyes coulde not condemne it. And therefore put it into his aduerſaryes hande to be iudged, whether it be right (ſayeth he) in the ſight of God, to harken vnto you, more then vnto God, iudge ye.

¶ *Epitrope.*

EPitrope, is a kinde of permiſſion, when we graunt to any thing ironically, as muche in meaning as an earneſt forbidding, although the wordes be otherwyſe. Simo in Terence, ſeemeth by his wordes to graunt very willingly that his ſonne myght with his good wil marry Glicery, when indeede he did with al diligence endeuour to withdrawe his ſonne from hir, yes quoth he, let him take hir, God ſende him good ſpeede, let him goe dwell with hir. So commonly when one parte with a thing againſt his will, he will ſay, much good may it doe you, I am glad with all my harte you haue it, when his meaning (god wotte) is cleane contrary.

Dicæologia.

DIcæologia, when eyther we defend our cauſe with equitie, or els excuſe it by neceſſitie, or alledge ſome other occaſion to extenuate it. Cicero. I know not that I came againſt hys cauſe, when he complained, but ſhould I not for myne acquaintance and frendes behalfe come againſt a ſtranger? ſhould I not come agaynſt fauour that was not got with ſhewe of vertue, but galantneſſe of youth: ſhould I not come againſt iniury which he hath obtayned by the benifit of a wicked partaker, and not by proctours lawes. Alſo, I haue done amiſſe, but conſider I was a yong man and conuerſant among thoſe, by whom I could not chooſe but be corrupted. Another, I forſooke my friende, but the lawes compelled me. I kepte friendſhip moſt faythfully as long as the lawes permitted mee, and nowe I am not caſt of by will, but by force of lawe. Alſo, when you blamed me, bycauſe I vſed ſharpe correction of your childe, you did not well, for is it not better that correction be vſed, then lyfe abuſed, and the chylde to wéepe rather, then the father ſhould wayle. Alſo, when we ſhew yͤ there is no lacke of dutie in vs, or els demaund who is able to blame vs. Ieremy. 2. What vnfaithfulnes haue your fathers founde in mée? what ſhuld I haue done, and haue not done it. Iohn. Which of you can reproue me of ſin. &c. Let all the world ſay of me as I haue deſerued.

¶ *Apoſtrophe.*

APoſtrophe, when we ſodeinly forſake the former frame of our ſpeach and goe to another. That is to ſay, when we haue long ſpokē of ſome perſon or thing, we leaue ſpeaking of it, and ſpeake vnto it, which is no other thing, then a ſodeine remouing, from the thirde perſon, to the ſeconde. Cicero in his Orations hath plenty of examples of this figure, where ſometime he ſpeaketh to Dolobella, Anthony and others being abſent, as though they were preſent, allſo it is called Apoſtrophe, when we tourne away, to bring in ſome Hiſtory, or fable, or ſomething that is come euen now to our remembraunce, making as though we had not prouided it of purpoſe, but that it came in minde we knowe not howe. When the Lorde by his Prophet Oſe had long complayned of Iſraell, he leaueth the third perſon, and goeth to the ſecond, ſaying: O Iſrael, thine iniquity hath vndone thee. So lykewiſe mayeſt thou ſay, when thou haſt ſpoken of the world, and ſhewed the miſeries, calamities, & cares thereof: O world what ſweete thinges doeſt thou promiſe, and how bitter doeſt thou paye, thy myrth is ſoone tourned to mourning, and thy ſonges to ſorrow.

¶ *Apoplaneſis.*

APoplaneſis, is alſo another kinde of auerſion or tourning away, and it is when we leade away the minde of the hearer from the matter put forth, or from the queſtyon that is propounded, and maketh much agaynſt vs, by promiſing that we will aunſwere fully to all obiections, but after in their places, & in meane while call the mind of the hearer away, to thinke on ſome other thing, and if we begin to ſay ſomething to the queſtyon, we doe but onely touch it, and away from it agayne, ſtil occupiyng the minde of the hearer, about other matters, and ſo by thinking on other thinges, he ſhall quight forget the queſtion, and thinke himſelfe fully ſatiſfyed, when in deede there is nothing aunſwered. Cicero when he ſhould haue aunſwered

ſwered to an accuſation, in which was obiected that Cælius poyſoned Metellus, for that it was well proued that Cælius had poyſon prepared at his houſe, and that the force of it was tryed in a ſeruaunt of his, he degreſſed by and by to Metellus death, and maketh a ſuſpition that he was poyſoned by the miſchiuous déede of Clodius, he doth ſigh, wéepe, and bewayle that death, whereby he ſtayeth and appeaſeth his aduerſaryes, and cauſeth thē to mourne with him, and to be as it were ſtroke with the ſame wounde, & by his vehement and forcible perſwaſion, tourned the mindes of the Iudges, from the thinking or cogitation of the facte, nowe and then touching it a little, and ſlipping from it agayne.

¶ *Apoſiopeſis.*

Apoſiopeſis, is alſo a figure of conſtruction, and it is when through ſome affection, as of feare, anger, ſorrow, baſhfulneſſe, and ſuch like, we breake of our ſpéech, before it be all ended for feare, as, thou naughty, vile, and errant: kéeping Villayne or Théefe in his mouth ſtill, for feare leaſt the other ſhould take an aduauntage of a ſlaunder: but for your office, I woulde ſay you were: ſtay there. For ſorrow, as how doth the child Aſcanius, whome tymely Troy to the. Breaking of for ſorrow. I came quoth one, and found him, I wil not ſay where, nor how, ſtaying for baſhfulneſſe: ſometime we vſe it onely to rayſe a greate ſuſpition, thus, will you not leaue: dare you be ſo bold yet to venture: I heard, I am aſhamed to tell it. Thus there is a great ſuſpition rayſed by this kinde of ſpéech, and yet nothing playnly tolde.

¶Order.

¶ *Order.*

ORder, is an apt and meete placing of wordes among themſelues, which is of two ſortes, the one, when the worthieſt word is ſet firſt, which order is naturall, as we ſay, mē and women: Sunne and Mone: Day & Night: the King and his Nobles: Lyfe and Death. And not Women and men, Mone and Sunne, Night and Day, the Nobles and the King, Death and Lyfe, which in common ſpeech is fooliſh. The other kinde of order is, when in amplifying we put the worthieſt or ẏ wayghtieſt word laſt, contrary to the naturall order, thus. I deſyre, praye, and beſeech your honour to way this pittifull caſe. Here the Oration encreaſeth, for that each word following, is ſtronger then the word going before: there was yet neuer any noble Captayne, Prince, King, or Emperoure, that could deface or vanquiſh that noble natiō: this order is neuer vſed but in amplificatiō, wherein you ſhall find exāple.

¶ The third Order.

THe Figures of this order, be ſuch, which for the moſte part do both Amplify and garniſh matters and cauſes, and for as much as a great parte of eloquence conſiſteth by increaſing and diminiſhing, I will fyrſt ſhew what Amplifycation is, how it is deuided, and alſo the vſe thereof.

¶ *Amplification.*

AMplificatiō, is a certain affirmatiō very great & waighty, which by large & plentifull ſpeech, moueth the minds of the hearers, & maketh them to beleeue that which is ſaid.

Cicero would haue amplifycation, to haue the principall parte of the peroration, yet not meaning but that it maye haue place in other partes of the Oration alſo, and that very well, as in the beginning and midſt, but yet of greateſt force in the laſt parte, becauſe the minde of the hearer in that place ought chiefly to be moued, and there therefore moſt ſpecially to be vſed, as a ſtrong band to binde vp all faſt togeather, or as a ſure Seale, that cloſeth vp the letter. Cicero in his ſecond booke of an Oratoure ſayth, that although the entraunce and the ende of the Oration be the fitteſt places for Amplifycation, yet notwithſtanding, it is often times profitable to degreſſe ſomwhat from the purpoſe to moue and ſtirre the mind of the hearer one way or other, and therefore eyther when the Narration is ſet forth, our Argumentes confyrmed, or the contraries confuted, there is place to digreſſe, and to vſe this fygure at will, and likewyſe in any other parte, if the cauſe hath that authoryty.

¶The vſe of Amplifycation.

THis exornation was fyrſt deuyſed and ordeyned to increaſe cauſes, and inrich the Oration with wordes and ſentences, whereby the hearers might the ſooner be moued to like of that which was ſayd, and in deede, it is both lightſome and alſo plentifull of ſpeech, cauſing an Oratoure neuer to want matter, for being well furniſhed with this Figure, he may eaſily draw the mindes of his hearers whether he will, and wynde them into what affection he liſt, he may moue them to be angry, to be pleaſed, to enuye, to fauoure, to contemne, to meruayle, to hate, to loue, to couet, to be ſatiſfyed, to feare, to hope, to be glad, to be ſorrye, to laugh, to weepe, to pitty, to loth, to be aſhamed, to repẽt. The Oratoure with helpe thereof, eyther breaketh all in peeces, like a thunderbolt, or elſe by little and little, like the flowing water, creepeth into the mindes of his hearers, and ſo by a ſoft and gentle meanes, at laſt winneth their conſent. Somtimes he planteth new opinyons, and plucketh vp the olde,he maketh vs beleeue thoſe thinges now, which he neuer did before,and thoſe thinges which we ſtedfaſtly beleeued to be true,he cauſeth vs to thinke and iudge them to be faulſe:ſo great is the force of this fygure , that the whole ſtrength of apte and eloquent pleading,ſayeth Fabius, conſiſteth in this kinde of exornation.

¶Amplifycation deuyded.

AMplifycation is eyther taken of thinges themſelues, or elſe of words,now it is to be noted, that Amplifycation compryſeth many fygures,which doe eyther increaſe cauſes,or augment and inrich the Oration, with apt and pleaſaunt ſpeech,matters which fall into theſe kinde of exornations,ought to be great,cruell,horrible,marueylous, pleaſaunt,pittifull:after which may followe feare,terrour,ſorrow,admyration,myrth,laughter,weeping , and ſuch lyke affections,the places from whence we fetch theſe, be noble and famous enterpryſes,worthy vertues, murthers, deſtructions of Citties,parricides,Children taken from their Mothers breſtes,and ſlayne before their faces, robberyes, whoredome,theftes,inceſtes,periuries , dronckenneſſe, glottony,vnbrideled letchery,the ryotous conſumption of ſubſtaunce,the taking away of wyues, Children,brothers, ſiſters,the rauiſhing of Virgines,the loſſe or danger of any that we dearly loue,iniuryes,ſpytes,reproches, ſuttle deceytes,ſlaunders,and briefly what ſo euer is commendable and deſerueth high prayſe, or contrariwiſe,deteſtable and worthy of much diſprayſe , whatſoeuer is lamentable or pleaſaunt,whatſoeuer is thought deare,profitable,horrible or daungerous,may miniſter matter to Amplification,and fynally,all ſuch things as cannot be heard,without a great motion of the minde , examples whereof are plentifull, and almoſte euery where to be founde in the Orations of Cicero. Cicero doth Amplify the thefts, the ſacraledges, the robberies, the letcherous lyfe, and ryots of Verres, and alſo his new deuiſed paynes and puniſhmentes, the drunckenneſſe, the bold preſumtions, the prodigallity, and other like wickedneſſes of Anthony: the cruelty of Chriſogonus: the impudency of Erutius: the homicides of Capiton: hee doth vehemently inueigh agaynſt Piſo: vehementlye agaynſte Clodius: but moſt of all agaynſt Catiline: and alſo agaynſte many other of his aduerſaries, with whome he doth contend concerning the ſafegard of the common welth, contrariwyſe, he doth highly prayſe and commend the vertues of his friendes, as the knowledge, quickneſſe, and happineſſe of Pompeius, in warlick affayres and interpriſes. He extolleth to the cloudes Cæſars liberallity toward his friends, his mercye towardes his priſoners, and magnifyeth moſte merueilouſly the number of his victories: the Orations of Cicero, are moſt plentifully repleniſhed with theſe exornations, and with many other like vertues of ſpeaking, which ſerue both to aduaunce and alſo to debaſe matters and cauſes, who in that behalfe excelled all others, for often times by his eloquence, he caſt downe his aduerſaryes from their eſtate and dignity: oftentimes by his copyous ſpeech, and vehemency of pleading, he frayed moſt excelent Oratoures from their friendes defence, and ſupportation: by force of his ſpeech, he compelled Cæſar to pardon Legarius, whome he was come moſt greedely to condemne. And made bold Catiline dumme in the Senate, with great vehemency and copy, he diſputeth much of religion, of dutyes, of the common ſafety of Cittizens, of liberty geuen of the Auncetoures, of bondage loathſome to nature: of the euils of Anthony, Catiline, and other ennemyes of the countrey, which were like to inſue. From whence, as from a moſte plentifull fountayn, may be taken moſt excelent examples of amplifycation.

¶ *Auxeſis.*

AVxeſis, when we vſe a greater word for a leſſe, or thus, when the word is greater then the thing is in deede, which it doeth ſignify, as to ſay, one is ſlayne, when hee is but a little beaten: to call him an arrant theefe, that once ſtole a tryfle: to call a prowde man, Lucifer: a woman that is a ſhrewe, a Deuill: a great boaſter, a common lyar: a man ſomewhat cruell, a Tyrant: a couetous man, a cut throate: a naughty fellow, theefe or villayne: a ſeuere man, vnmercifull: an angry man, mad: a ſimple man, a foole: a little hinderance, an vtter vndoing, a fooliſh man, an Aſſe: a churle, a Hogge: a ſimple workeman, a Cobler or Botcher. Contrariwyſe, of prayſing, thus, to call an honeſt man, a Saint: an honeſt woman, a holy Matrone: a fayre Mayden, an Aungell: a man of playne ſpeech, eloquent: a meane Scholler, very learned: meane muſick, heauenly harmony. This figure is chiefly ſet out by Tropes of wordes, for that they paynt out thinges by ſimilitudes, and make them more euidēt by ſetting Images before the eyes, as when we call a couetous and cruell man, a rauenous Woulfe or Cormoraunt: a crafty man, a Fox: a fooliſh man an Aſſe. But principally by Hyperbole, when the thing is lifted higher then the truth doth reach: As, when we call a curſt queane, a Deuill: By this fygure the Oratoure doth make a loe dwarfe, a tall fellow: of a little Cottage a greate Caſtle: of pebble ſtones, Pearles: and of thiſtles, mighty Oakes.

¶ *Meioſis.*

Meioſis, contrary to that before, when we vſe a leſſe word for a greater, to make the matter much leſſe then it is, as when one is wounded, to ſay he was ſcarce touched: to call a notable theefe a briber: to call a lyar a great ſpeaker: a flatterer, a fayre ſpoken man: as the other doth magnify and lifte vp, ſo doth this debaſe and pluck down. The other of ſmall thinges maketh great matters, this of great matters maketh but tryfles, as of a great wickedneſſe, a ſmall fault.

¶ *Paradiaſtole.*

Paradiaſtole, nye kin to that nexte aboue, and it is when by a mannerly interpretation, we doe excuſe our own vices, or other mens whom we doe defend, by calling them vertues, as when we call him that is craftye, wyſe: a couetous man, a good huſband: murder a manly deede: deepe diſſimulation, ſinguler wiſedome: pryde cleanlyneſſe: couetouſneſſe, a worldly or neceſſarye carefulneſſe: whoredome, youthful delight & dalyance: Idolatry, pure religion: glotony and dronkenneſſe, good fellowſhip: cruelty ſeuerity. This fygure is vſed, when vices are excuſed.

¶ *Periſtaſis.*

Periſtaſis, when we amplify by circumſtaunces, and circumſtaunces are eyther of a perſon, or of a thing, a per ſon hath theſe. Parentage, Nation, Countrey, Kinde, Age, Education, Diſcipline, Habite of body, Fortune, Condition, the nature of the minde, ſtudy, foredeedes, and name. &c. Examples. Parentage, thou arte of a noble blood, and haſt thou made thy ſelfe a companyon of Raſcals. Nation. Is it not a ſhame for thee, beeing an Engliſhman borne, to deſpiſe the feate of ſhooting. Countrey. To be borne and bred in Middleſex, and to ſpeake yll Engliſhe, is a foule faulte. Kinde. For a Woman to vſe filthy talke, is much vncomely, and a foule ſighte to ſee a man weepe for a blowe on the eare. Age. It is a wicked thing for a yong Woman to play the whore, but for an old woman to play the ſtrumpet, how loathſome a hearing is that, and likewyſe for an olde man to robbe and ſteale, alſo, for a chylde of tenne yeares olde, to be very wyſe and ſober, is a ſtraunge hearing, and worthy of wonder. Education. To be well brought vp in youth, & after to digreſſe and fall from good manners, as Nero dyd, doth deſerue great diſprayſe and blame, contrariwyſe, it is a great commendation to a man that was rudely broughte vp, and yet proue wyſe and learned. Diſciplyne. It is a great fault in a Scholemayſter, that ought to teache good manners to his Schollers, to follow yll manners himſelfe, and for a Preacher, to be couetous, enuious, vnchaſte, intemperate. &c. which in his Doctryne teacheth the contrary. Habite of body. God hath indewed thee with a bewtiful fayreneſſe, why doeſt thou liue ſo fylthily? a tall and bigge man to feare a Boye, and ſo cowardly to flye, fye on him. Little Dauid ſlue the mighty Gyaunt Golyath, which was wonderfull. Fortune. Of a pore mans chyld, thou arte become a Noble man, the more wicked is thy pryde: for a welthy man to loſe all that he hath in one hower by miſchaunce, and yet to take it paciently, as Iob did, doeth deſerue greater prayſes then can be geuen him. Condition. Being a ſeruaunt and to ſtrike his Mayſter, is he not worthy to be puniſhed? dare you being a priuate perſon, reſiſt your Maieſtrate. The nature of the mynde. God hath geuē you a valyaunt heart, and ſhall carefull thought overcome you? you haue had alwayes a conſtant minde, and ſhall tryfles breake your olde friendſhip? Study. You practiſe Law, the mayntenaunce of right, with what face and conſcience, can you offer this wrong? Fore deedes. He hath bene the foremoſt in the fielde, to fight for the defence of his countrey: and by valyaunte manlyneſſe, got alwayes the victory, and now being as lofty as euer he was, he hath no care of his Countrey, no delight in any thing, but onely in welfare, ſleepe, and eaſe, letting all goe which way it will. Counſayle. You counſayled them to doe this wickedneſſe, therefore your faulte is the greater, and you moſte worthy to be puniſhed. Name. To be named manly, and to hyde your ſelf ſo cowardly, was that mete to make you? Circumſtaunces of thinges be theſe: Cauſe, Place, Tyme, Occaſion, Inſtrument &c. Examples. Cauſe. Thou waſt the firſt that kindled the contention, and after cauſedſt this murder, therefore thou ſhalt haue the ſharpeſt puniſhment, and well worthy. Place. He defiled the virgin in the Temple, which is abhominable to be heard. Time. On the Sabboth day, and at the time of prayer, when he ſhould haue ſerued God with harty prayers, he obeyed the Deuill with wicked workes, and committed this murder. Occaſion. When all men were in Godly exerciſe, he thought it beſt to goe about his wicked practiſe. Inſtrument. To ſlaye or murder with an Axe, a knyfe, a Clubbe, or pryſon, cauſeth the murder to be more greeuouſly taken, and iudged more cruel and wicked, then if it had bene done with weapons of defence, as with a Sword, Dagger, Staffe, Bill, or ſuch like. The maner. If the murdered body be hanged up ſpytefully, or mangled pittifully, or killed priuily, it doth ſignifye a great and wicked crueltye in the murderer. The uſe of circumſtaunces is very profitable to amplifye, to extenuate, to expreſſe playnely, to proue, and to confyrme: for it maketh the Oration, to be diſtributed on euery ſyde, with plentye of argumentes.

¶ Hypotipoſis.

Hypotipoſis, a diſcription of perſons, things, places, and tymes, and it is, when by a diligent gathering togeather of circumſtaunces, we expreſſe & ſet forth a thing ſo plainely, that it ſeemeth rather paynted in tables, then expreſſed with wordes, and the hearer ſhall rather thincke he ſee it, then heare it. By this figure, the Orator doth as it were, paynt out each thing in his due colour, for euen as the cunning Paynter paynteth all manner of thinges moſt lyuely, to the eyes of the beholder, beſtowing his colloures in their proper places, and framing Images of all formes and faſhions, ſome ſmyling, ſome weeping, ſome with furious looke, ſome as though they were buſily occupyed, ſome dead, ſome a ſleepe, ſome yong, ſome olde, Princes, and Subiectes: Maieſtrates, and pryſoners: rich men, and beggers: men of all occupations and Artes, Ladyes, Gentlewomen, Maydens, old women, Captaynes, Souldyers, fynally all degrees in their countenaunce, and apparell. Euen ſo doth the Oratour by wordes, ſet forth any perſon according to his age, ſtature, collour, complectiõ, geſture, countenaunce, manners, and qualities, ſo that the hearer ſhall thinke he doth plainely behold him, and ſo likewyſe in any other thing.

¶ Proſographia.

Proſographia, when that as well the perſon of a very mã as of a fayned, is by his forme, ſtature, manners, ſtudyes, doinges, affections, and ſuch other circumſtaunces, ſeruing to the purpoſe, ſo deſcribed, that it may appeare a playne pycture paynted in Tables, and ſet before the eyes of the hearer; the circumſtances of a perſon are ſhewed before, yet for the playner inſtruction of the vnlearned, I wil heare agayne rehearſe them, and ſhew how they are vſed in this fygure. Parentage. He is of noble byrth, very liberale and curteous. Nation. He is an Engliſh man borne, ciuill, yet prowde, ſtrong, valyaunt, and hardy. Kinde. A woman full of wordes, ſone angry, ready to beleeue, quickely pleaſed, ſubtle in deuyſes, vnconſtant of friendſhip, weepe and laugh with a little thing. Age. An old man crooked , graye headded, his ſkin wrinckled, his eyes hollow, his ſight dim, his hearing thick, his ſtrẽgth feeble, weake of memory, doting in fantaſies, teſty, couetous. &c. A yong man ſtrong, delightfull, prodigall, wanton, and careleſſe. Education. Inſtructed and brought vp from his cradle, in good learning, as in the liberall ſciences, in knowledge of diuers tongues, in Poetry, in Philoſophy, in Dauncing, practiſed in ryding, in weapons, in warre. &c. Habite of body. A tall and ſlender yong man, very fayre of complexion, graye eyes, yellowe heared, in a Doublet of greene Satten, Hoſe of Scarlet, a blacke Veluet Cappe, with a fayre whyte Feather, a bewtifull and rich chayne aboute his necke, fayre ringes of his hande. &c. Fortune. A rich man prowde, diſdaynefull, looking alofte, without any pitty to pore men. &c. The nature of the minde. Gentle, pacient, liberall, pittifull, wyſe, ſober iuſt, continent. &c. Contrariwyſe, prowde, ſtubborne, fooliſh, niggardly, cruell, couetous, malicious, letcherous, glottonous. &c. Study. A Marchaunte who much delighteth in trauayle, who hath bene in many farre countreys. &c. alſo, by profeſſion, office, or dignitye, as Biſhops, Princes, and Emperoures. By this figure Cicero paynteth out Ebucius and in his 6. action agaynſt Verres, he deſcribeth Theomaſtus, and in his Oration for Roſcius, he deſcribeth Chriſogonus: and in his Oration for Quintius, he paynteth oute Neuius, with Quintius by an anthitheſin. The deſcriptiõ of fayned perſons, doeth properly pertayne to Poets, and is ſildome or neuer vſed of Oratoures, this figure Hiſtoryographers & wryters of Chronicles vſe, in deſcribing noble Captaynes, Kinges, and Emperoures.

¶ *Proſopeia.*

PRoſopeia, the fayning of a perſon, that is, when to a thing ſenceleſſe or dumme, wee fayne a fit perſō, this figure Orators vſe as well as Poets, an Oratoure by this Figure maketh the common welth to ſpeake: lyfe and death: vertue and pleaſure: honeſty and profite: welth and pouerty: enuy and charity: to pleade and contend one agaynſt another, and ſometime they rayſe as it were the deade agayne, and cauſe them to complayne or to witneſſe that they knew. Somtime to Citties, townes, beaſtes, byrdes, fyſhes, creeping wormes, weapons, ſtones and to ſuch lyke thinges, doe they attribute ſpeech, and it is not only vſed of Poets and Orators, but alſo in holy ſcriptures, of the Prophets and Apoſtles. An example out of Ouid, the Woods lept from their places, the grounde did grone, the trees nere hand lookte pale. Eſay. 49. Reioyce ye heauens, ſing prayſes thou earth, talke of ioye ye hilles. 55. Let Mountaynes ſing, and trees clap their handes. Salomō and Eccleſiaſticus in ſome places, doe bring in Wyſdome commending her ſelfe, and prayſing her fruites, ſometime we preſume to iudge what our aduerſaryes thinke, and declare their thoughtes to our hearers, as in the. 12. of Oſe. Ephraim thinketh thus, tuſh I am rich, I haue good ynough, in all my workes ſhall not one faulte be found, that I haue offended. Salomon in the 5. chapter of his prouerbes, admoniſhing to flye whoredome, doth propheſy the ende of ſuche as will not in time take warning, & ſheweth before what they will ſay, when it is to late: Take heede ſayeth he, that thou mourne not at the laſt, when thou haſte ſpent thy body and luſty greene youth, and then ſay, alas why hated I nurtour: why did my harte deſpyſe correction: wherefore was I not obedient vnto the voice of my teachers, & harkned not vnto them that informed me, I am come almoſte into all miſfortune, in the middeſt of the multitude and concregation. The vſe of this figure is very profytable in perſwading, chyding, complayning, prayſing, and pittying.

¶ *Sermocinatio.*

SErmocinatio, when we fayne a perſon and make him ſpeake much or little, according to comelineſſe, very like to that before, whē the perſon which we fayne, ſpeaketh al him ſelfe, then is it Proſopeia, but when we anſwere now and then to the queſtyon, which he putteth vnto vs, it is called Sermocinatio, in this Figure wyſedome and warineſſe muſt be vſed, that the ſpeech may be agreeable, for the perſon that is fayned, and that it be no otherwiſe, then is lykely the ſame perſon woulde vſe: otherwyſe, our ſpeech ſhal ſeeme fooliſh and abſurde: Therefore in this place, it behoueth vs dilligently to conſider the circumſtaunces, both of perſons, and thinges, what is their eſtate, condition, kynde, age, diſpoſition, manners, ſtudies, affections, fortune, cauſe, place, time, and ſuch lyke, for one manner of ſpeech doth become men, and another manner is deſent for women, childrens talke is not ſo ſeaſoned wyth reaſon, as old mens is: a Countrey man hath not ſo fyne tearmes as a Courtyer: Souldyers are not ſo ciuill as Citizens: Iudges and Counſailers vtter their meaning wiſely, but many Fawners very rudely: Dauus ſpeaketh after one ſorte, and Simo after another. Thraſo vſeth boaſting and bragging, Gnato flattering, but Chremes faythfull and ſober talke. Poets and Oratoures, haue allwayes bene dilligent in obſeruing a comlyneſſe, Cicero in this behalfe was a merueylous fyne doer, who euermore gaue meete ſpeeche to the perſon, whome hee fayned to ſpeake: whether he were his aduerſary or his friend: he brought in Milo ſpeaking valyauntly: Anthony arrogantly: Neuius wickedly: Erutius impudently: euer framing their ſpeech, according to their nature.

¶ Mimiſis.

MImiſis, an immitation of ſpeech, wherby we counterfeit not only what one ſayd, but alſo vtteraunce and geſture, immitating euery thing as it was, whether he ſpake with moderation coldly, or with rage very hotely, whether with cutting it ſhorte, or drawing it out a long, with ſtammering, with loude or loe voyce, liſping, nodding the head, wincking, frowning, ſmiling, ietting, with hands vnder the ſyde, and other like circumſtaunces ſeruing to the purpoſe. To rehearſe a wiſe mans words, and to immitate his modeſt mãners, cauſeth great attentiueneſſe, and bringeth much delectation to the hearers, for a cunning Orator will make a wyſe mans tale appeare very pithy and pleaſant, both with his fyne order of ſpeeche, and alſo with his comely geſture, & to heare any ſaying immitated handſomely, doth very much delight and pleaſe the hearer, ſome be ſo excellent in this kind of counterfeyting, that they are able to make a wyſe mannes ſayinges better, and a Fooles much worſe: and if they counterfeyte a fooliſh mans tale, they will doe it in ſuche ſorte, that as many as heare them, ſhall not chooſe but laugh,and that hartily.

¶Pragmatographia.

Pragmatographia , a diſcription of thinges, wherby we do as plainly deſcribe any thing by gathering togeather all the circumſtaunces belonging vnto it, as if it were moſte liuely paynted out in colloures, and ſet forth to be ſeene, as if one ſhould ſay, the citty was ouercome by aſſault, he compryſeth al in a ſumme. Whatſoeuer ſuch fortune ſuffered, as ſayeth Fabius, but if thou wilt open and ſet abroade thoſe thinges whiche were included within one word, there ſhall appeare many fyres and ſcattered flames vpō houſes and temples, the noyes of houſes falling down, one ſounde of diuers thinges & cryes, ſome flye with great daunger, others hang on their friendes, to bid them farewell for euer, the ſcriking of Infantes, women weepinge moſt bitterly, old men kepte by moſt vnhappy deſtiny to ſee that day, the ſpoyling of temporall and hallowed thinges, the running out of them; that caryed awaye ſpoyles, and of them that intreated for their owne goods, euery man ledde chayned before his ſpoyler, the mother wraſtling and ſtryuing to hold her ſucking babe, and wherſoeuer were great riches, there was great fighting among the ſpoylers. Now although this word deſtruction, might well compriſe all theſe thinges, yet is it leſſe to declare the whole, then to name euery thing ſeuerally, he comprehendeth the whole, which ſayeth the citty was taken and deſtroyed, and no more, but he that rehearſeth all thinges orderly, doth much more largely expreſſe the ſame, for he doth not only ſay the citty was taken, temples ouerthrown, houſes burned, euery thing ſpoyled: but alſo how the Citty was taken, Temples

ples, houſes, and buildinges deſtroyed, what thing elſe periſhed: what lamentations: what weeping: how horrible the ſlaughter was: the raniſhing of Virgines, and many other thinges: which is more, then if he rehearſeth the whole. King Acacus, maketh a pittifull deſcription of a great and cruell peſtilence, of all liuing creatures, in the 7. Boke of Metamorphoſis. Likewyſe, the hũting of the wyld Bore, in the eyghte Boke: and of a cruell Tempeſte in the ſeuenth Boke. Many like deſcriptions are in Virgils workes. Cicero deſcribeth the murthering of Roſcius, the luxurity and ryots of Anthony, with many others moe. This kind of exornation, helpeth much to amplify, to expreſſe playnly, and none more forcible to moue pitty: To this figure belong yͤ deſcriptions of warres, tempeſts, ſhipwrackes, conqueſts, deſtructions of Cities or countreyes, murders, tryumphes, open ſhewes, Dearthes, and deathes, and of all ſuch lyke.

¶*Topographia.*

Topographia, an euident and true deſcription of a place, like as Cicero deſcrybeth Syracuſæ a citty in Cicill, and that excellently, in Plinie are the deſcriptions of Acaia, Egipt, Mount Aetna, Africa, Alexandria, a famous cittye in Egipt, Arabia, Armenia, Aſia, Athēs, Bithinia, Cipres, Crete, Dalmatia, Galatia, Spain, Italia, the Riuer Nilus, Pamphilia, the Ile of Rhodes, the Citty Rome, Sardinia, Cicilia, Theſſalia, and many others, to this Fygure referre Coſmography, by which is deſcribed Countreys, Citties, Towns, Temples, Caſtles, Walles, Gates, Buildinges, Fountaynes, Ryuers, Fountaynes, Fieldes, Orchardes, Gardens, and any other manner of places.

¶ Topotheſia.

TOpotheſia, a fayned diſcription of a place, that is, when we deſcrybe a place, and yet no ſuch place, as is the houſe of Enuy in the ſyxte booke of Metamorphoſis: the houſe of ſleepe in the leuenth Booke, or elſe is not ſuch a place as is fayned to be, as is Heauen and Hell, in the fourth booke of Eneidos. This Fygure is proper to Poets, and ſildome vſed of Oratoures.

¶ Cronographia.

CRonographia, when we do plaſhely deſcribe any time for delectations ſake, as the Morning, the euening, midnight, the dawning of the day, the Sunne riſing, the Sunne ſetting, the ſpring tyme, Sommer. Autumne, Wynter, tyme of warre, tyme of Peace. Examples. The Morning. When the bright beames of the Eaſt hath driuen away the darke ſhaddowe of the Nighte: when the Larke doth fyrſt amounte on high, and welcommeth the Morning ſhyne with her cheare full ſong: when euery liuing thing doth awake from ſleepe: when Byrdes flye from their night boughes, abroade to ſeeke their Foode: when Beaſtes aryſe from their night Lare, and fall to graſing: when men ſhake of their ſofte ſlumbers, riſe vp and fall to laboure, and worke for their liuing. The Euening. When darckeneſſe begin to aryſe in the Eaſt, and Starres to appeare: when Labourers leaue the Fieldes, Artifycers laye aſyde their tooles : when Candles be lighted, and Windowes and Dores ſhut to : when Beaſtes chooſe their Lare, and Byrdes their Boughes : when the workeman layeth downe his weary limbes to reſt. &c. Midnight. It was night, and all weary creatures vpon the Earth, dyd take their ſwéete ſlumber: both woods and raging Sees had lefte their ſound : when Starres doe ſlyde in the middeſt of the night : when euery fyeld is huſhte, the Beaſtes & painted Byrdes, and thoſe which kéepe the broade Lakes, and ſharpe countreyes by ſilent night, are faſt in ſléepe : when cares were ſlaked, and heartes had forgotte their laboures. The Poet deſcribeth the night, to amplifye the dolloure of Dido, for Dido could fynde no reſt, when euery thing on the earth receyued reſt. The Spring time. When the daies ware long, & the Sunne ſhyne warme: when rough winds, ſtormes, froſtes, ſnowes, Iſe, and bitter coldes be paſt, and gon.: when Meddowes ware gréene : when ryuers runne with cleare and criſtall ſtreame : when trées put forth their tender buddes, and cloathed with new leaues: whē flowers come vp in the fieldes, and Orchardes be deckte with bewtifull bloſſomes : when byrdes ſing fyrſt among the gréene leaues : when the Hawthorne, Eglantyne, Pegles, Cowſlyps, Dayſies, and Violets, doe clad and paynt the pleaſaunt Woods and fields, the weather calme and temperate, the Southweſt Wynde blowing with gentle blaſtes, the Sunne and the whole face of the Fyrmament, delectable to behold, the tender Lambes leaping vpō the Sunny bancks and euery liuing thing glad of this tēporate tyme. Sōmer. When the Sunne walketh in his high Circle, making the daies both long & alſo hoate, drying vp riuers and running brookes: when the beaſtes of the field are forced to flye into the coole ſhades to refreſhe them ſelues wyth releaſe from burning heate : when the ſwolly heate, doeth chappe the barren fieldes : ſcorching the lowe Graſſe, tourning gréene ſtalkes into yellow Strawe, frying fruites for Autumne to fetch in. Autumne. Whē fruites bée ripe, reapers

Henry [illegible] [illegible]

cutting downe Corne in euery fielde, Sithmen labouryng harde: Cartes going apace to fetch Harueſt in: when Cheryes hang red vpon the trees: Peares and Apples ready to be gathered: and Grapes from the Vyne trees: when new Corne maketh bread plentifull: and new yeeld of Grapes, great ſtore of ſweete lycor. Wynter. When the Sunne taryeth but a while in ſight: when Nightes be long, & dayes darcke: when the bitter and bluſterous wyndes doe blowe with roaring blaſtes: when Froſtes bynde togeather the running waues, with harde and ſharpe Iſe: when hoare froſtes and Hayle, doe kill the greene Graſſe, and Snowes couering both Woode and fieldes, ſharpe froſtes ſtripping all trees of their leaues, and in their roomes hang Snowe and Iſe. Tyme of Warre. When the noyes of Drommes and Goonnes were often heard: when men were forced to leaue their houſes, wyues, and children, and neceſſary laboures, and to goe venture their liues to defende and ſaue themſelues, their ſubſtance, and all theirs, when lamentations were heard in Fieldes, woods; and townes, innumerable Widdowes wayling for loſſe of their huſbandes, and curſing with lowde crye, all wicked wars. Fatherleſſe children without ſuccoure, wandring here and there almoſte pyned for want of foode, no Plowes were ſeene, no Corne growing in the fieldes, al Cattle were dryuen away, there was no Mylke for Infantes, nor foode for old folkes, ſo much ſatiety wanted, and hunger that moſt paynefull miſery abounded, that many dyed for lack of foode, and many through the extremety of hunger, eate thinges vnnaturall and poyſoned them ſelues, ſo great was the calamitye of that tyme; Tyme of Peace. Then was there ſweete ſylence in all countreyes, there was no Billes borne aboute, nor naked Swordes ſeene, Bowes ſtoode vnbent, Banners were wrapt vp and layde down, there was neyther Goon, Dromme, nor trampling of Horſes heard, there was no contention for kingdomes, nor ſtryfe for countreyes, Princes tooke pleaſure in peace, and Noble men in tranquillitye, and quyetneſſe. Huſbandmen applyed the plough, and reaped their fruites with ioy and gladneſſe, then laboring men were contented with their wages, and pore men liued well with a little, then Mothers gaue their Infantes ſucke with ſinging, plenty was ſpred euery where abroade, Muſick were often heard, and myrth was in euery place, all men reioyſed, all men prayſed God with gladneſſe.

¶ *Pathopeia.*

PAthiopeia, when the Oratoure moueth the mindes of his hearers, eyther to indignation, anger, feare, enuy, hatred, hope, gladneſſe, myrth, laughter, ſorrow, or ſadneſſe, of this there be two kynds, the fyrſt is when the Oratour being moued with any of thoſe affections: except ſorrow, doth apply and bend his ſpeeche, to ſtirre his hearers to the ſame: and this kynde is called immaginatiõ, to this ſharp figures do belong, as Exclamation, Exuſtitation, Optation, Obteſtation, Interogation & his kinds, & many other of like ſort muſt be vſed, in ſtyrring vp vehement affections. Now as I ſayd before, matters that fall into this figure, ought to be great, cruell, horrible, merueilous, pleaſaunt, and ſuch lyke, as may cauſe the affections to flame, for if the cauſe be great, it muſt needes inforce a great heate, and make the fyry affections burn vehemẽtly: examples hereof be common in Tragedyes. The other is, when the Oratour by lamenting ſome pittiful caſe, maketh his hearers to weepe, and alſo moueth them to pittye, and mercy, & to pardon offences. To make men weepe, lamentable Hyſtoryes doe ſerue, and lykewyſe Poets complayntes, may geue good examples to moue men to pittye, and to pardõ offences, the Perorations of Cicero ſhal teach you. There be many pittiful Hyſtoryes in the Scriptures, but moſt eſpecially the cruell murthering of the Infantes in Bethlem and the Coaſtes there about by Herod, whyche might make any heart lament, and eyes ſhed bitter teares, if it were liuely paynted forth, with all the circumſtaunces. Lykewyſe at hearing of the bitter paſſyon of Chriſt, what ſtony heart could not with ſorrowful ſobbes, and plentiful teares, lament ſo pittifull a reporte. In this fygure a pittifull pronounciation is of great force: and moueth affectiõs wonderfully, in expreſſing a wofull caſe, for the apte bending of the voyce to the quallity of the cauſe, is a Godly ornament in an Oratour.

¶ *Syllogiſmus.*

SYllogiſmus, when we amplify a matter by coniecture, taken of ſome Figure or circumſtaunce, for eyther by thoſe thinges that goe before it, annexed with it, or following after it, there is gathered how much it is, that wee would haue amplifyed, of thinges going before, as to ſay, it rayned fower dayes and fower nightes contynually, wherby is gathered, that their followed mighty flouds. The like example is in the fourth booke of Virgils Eneidos. The wynds (ſayeth he) ruſht out with vyolence, and great whyrle wyndes blew by lande: whereby is left to vnderſtand, howe cruell a tempeſt enſued after on the Sea. When Herod ſent forth men of warre, and ſlue all the children in Bethlem, and in the coaſtes thereabouts: here we may gather what wofull lamentatyons of mourninge Mothers followed after. Of thinges annexed wyth it, Virgill ſpeaking of one Poliphemus, ſayeth: he helde a Pyne Tree in hand to ſtay himſelfe, and walked through the Sea: by this wee coniecture what a greate bodye he had, hauing a Pyne Tree for his ſtaffe. Alſo, this in Mathew when Peeter remembred the word of Jeſus, &c. He wente forth and wepte bitterly: here we gather by Peeters bitter weeping, how great and perfect his repentance was. There is the lyke example of Mary Magdalen, who preſſed into the feaſt of the prowde Phariſeyes, and before their faces waſhed Jeſus feete with her teares, and wyped them with the heares of her head, lamenting her offences: we iudge her repentaunce was great, that caſt of all baſhfulneſſe and feare, and preſſed in ſo boldly to bewayle her wickedneſſe. Of thinges following after: Dauid moſte ſorrowfully dyd bewayle with wofull teares, the deſtruction and death of his ſonne Abſalon, by this we vnderſtande how great hys naturall affection was toward his ſonne, which ſo much deſyred his lyfe, although then he wente aboute his Fathers Death.

¶ *Synonimia.*

SYnonimia, when by a variation and change of words, that be of lyke ſygnifycation, we iterate one thing diuers tymes. Virgill. How doth the child Aſcanius, and is he yet aliue? doth he eate etherial foode? and lyeth he not yet below among the cruell ſhades? here he demaundeth nothing elſe but whether Aſcanius be aliue or not, yet through affection, he expreſſeth one thing thriſe, ſometime with wordes, thus. Alas many woes, cares, ſorrowes, troubles, calamities, vexations, and miſeries doe beſiege me round about. Another, how glad was I then, how mery was my harte? how ioyfull was my minde? my delight was ſweete, and my pleaſures great. Pſalme. 44. My hope and my fortreſſe, my caſtle and deliuerer, my defēder in whom I truſte: Lykewyſe, whole ſentences are repeated by this figure, & that eloquētly. This example of Eccleſiaſticus is very pretty: The higheſt, ſayeth he, doth not allowe the gifts of the wicked, and God hath no delight in the offrings of the vngodly: here the fyrſt ſentence is repeated by the latter, but yet with other wordes of the ſame ſignifycation, for in the former is the higheſt, in the latter GOD: in the former doth not alow, in the latter hath no delight: in the one giftes, in the other offringes: in the fyrſt wicked, in the laſt vngodly: This fygure delighteth the hearer verye much, for that the worthineſſe of the former ſentence, is repeated of the latter, with an interpretation of new words. The Prophet Eſay is much delighted with this fygure, and ſo is Dauid in his Pſalmes, Salomon in his Prouerbs, and many other Prophets in their Propheſies.

Expolitio.

EXpolitio, when we abide ſtill in one place, and yet ſeeme to ſpeake diuers things, many tymes repeating one ſentence, but yet with other wordes, ſentences, exornations, and fygures: and it differeth ſayeth Melancton, from Sinonimye, for as muche as that repeateth a ſẽtence or thing only with changed words, but this both with lyke words, like ſentences, & like things, hauing alſo manye exornations to the garniſhing thereof. Cornificius teacheth that of this fygure there be two kinds, the one, when we rehearſe agayne the very ſame thing, but not after the ſame manner, for there is nothing more loathſome, and that may ſooner bring ſatiety and yrkeſomneſſe to the hearer, then Tantologia, which is a weariſome repeticion of all one word, but tarying ſtill in one place, we doe varry one thing or ſentence diuers manner of wayes, and intreate of it with ſundry faſhions of ſpeech, this fyrſt kind is thrée maner of ways varied, by ſhift & change of words, which is called Synonimia, whereof hath bene ſayd. Secondly, by altering of pronounciation, that is, when the Orator doth occupy or repete the ſame words & ſentences with an alteratiō of his voyce & geſture. Sextus Roſcius is cōuicted ẏ he ſlue his father, now this is ſayd with a playn pronounciation: did Sextus Roſcius ſlay his Father? with an interrogation, which is full of merueyling: and likewyſe, that which the Oratoure hath vttered in whole and vehemente ſpéech, he may repeate agayne with cold and quyet words. Thirdly, by alteration of the handling, or entreating, as when the Oratour conueigheth his ſpéech, eyther to Proſopopeia, Sermocination, or to Exuſtitation. Cicero when he had reckoned vp many miſchieuous déedes of Catiline, and many of his wicked doinges, enterpryſed agaynſt the common wealth, and had moſt gréeuouſly accuſed him in the Senate, he commaunded him to get him out of the Citty, he chaungeth the handling of his ſentence, and tranſlateth his ſpéech to Proſopopeia, whereby he fayneth the country, chyding with Catiline: and rehearſeth in order, all his vngracious déedes, interpryſed agaynſt it, accuſing him ſore, and willing him to departe out of it: there hath, ſayeth hée, no abhominable déede bene heard or ſéene, theſe manye yeares, but through thée, no naughty factes without thée, thou onely haſt ſlayne many Cittizens, and neuer yet puniſhed, thou haſt vexed and robbed thy fellowes, and nothing ſayd vnto thée, thou haſte not onely bene able to neglect Lawes and ſtatutes, but alſo to ouerthrow them, and to breake them in péeces: with much more following.

¶ The ſecond kynde of Expolition.

The ſecond kynde of Expolition, is when we ſpeake one thing with many chaunges, which as Cornificius teacheth, doeth conſiſt of ſeuen partes, whereof he hath geuen this example, whereby he teacheth playnely the whole reaſon of pulliſhing, thus: A wyſe man wil ſhunne no perrill for the common wealth, therfore as it oftentimes commeth to paſſe, that when he which will not dye for the common welth, doth of neceſſity dye with it, and becauſe all commodities are receiued of the countrey, no diſcommodity ought to be ſhunned for the countrey. Wherfore, they do fooliſhly which doe flye that perrill, that muſt be bidden for the common wealth, for neyther may they flye that perill, and alſo they are found vnthankefull to the cittye, but they whych with their owne perril, doe diſcharge their countrey of perrill, are to be counted wyſe men, for that they both render that honour to the common wealth, which they owe vnto it and alſo had rather die for many, then with many. For it is a very vnreaſonable thing, to reſtore lyfe receiued of Nature, to Nature when ſhe compelleth, and not to geue it to thy countrey when ſhe aſketh it, for as much as thou haſte by thy countrey preſerued it: alſo when thou mayeſt wyth moſt commendable vertue and honour die for thy country, chooſe rather to liue by diſhonour and cowardneſſe, when thou wilt put thy ſelfe in perrill for thy friendes, parentes, and kinne, and will not ieoperd daunger for the common welth, in which that moſte precious name of countrey is conteyned: Wherefore, as he is to be deſpyſed, which beeing on the Sea, had rather ſaue himſelfe then the Shippe, ſo is he to be rebuked, which in ieoperdy of the common wealth, prouydeth more for himſelfe, then for the ſafety of the common wealth: the Ship being broken many haue eſcaped, but from the Shipwracke of the Countreye, no manne can ſwymme ſafelye oute, which we thincke Decius did well perceyue, when hee bente him ſelfe to dye, and for the ſauing of his Souldyers, to haue runne into the middeſte of his Ennemyes, whereby hee lette his lyfe goe, but he loſte it not, for wyth a thinge of ſmall pryce, he redeemed a thing of greate vallue, he gaue hys lyfe, he receiued his countreye, he forſoke his lyfe, but obtayned glorye, whiche publiſhed wyth highe prayſe, the elder it ſhall ware, the more and more it ſhall ſhyne. Nowe ſeeing it is ſhewed by reaſon, and proued by example, that we ought to venture perrill for the common wealth, then are they to be iudged wyſe, whiche doe ſhunne no perrill, for ſafety of their Countrey. Nowe, althoughe Cornificius hath geuen this example, yet an Oratoure is not alwayes ſo ſtraygħtlye bounde, as to obſerue euerye poynte hereof, but hath a larger libertye, to vſe it, as hee ſhall thinke moſte meete.

¶ *Congeries.*

Congeries, a multiplication or heaping togeather of manye wordes, ſygnifyinge dyuers thinges of like nature, thus. Sapi.14. Thus all thinges were mixed togeather with blood, manſlaughter, thefte, diſſimulation, corruption, vnfaythfulneſſe, ſedition, periury, diſquieting of good men, vnthanckfulneſſe, defyling of ſoules, chaunging of Byrth, vnſtedfaſtneſſe of maryage, miſorder of aduoutrye. Paule to the Galathians.5. The deedes of the Fleſhe are manifeſt, which are theſe, aduoutry, fornication, vncleaneneſſe, wantonneſſe, worſhipping of Images, Witchcrafte, hatred, variaunce, zeale, wrath, ſtryfe, ſedicions, ſectes, enuying, murder, Dronckenneſſe, Glottonye, and ſuch lyke. Contrarywyſe, the fruites of the Spirite, is Loue, Ioye, Peace, long ſufferinge, Gentleneſſe, Goodneſſe, Faythfulneſſe, meekeneſſe, temporaunce: the like example is in the fyrſt chapter to the Romaynes. This fygure forceth more by heaping, then by increaſing, and is nigh kin to Synonimye.

¶*Incrementum.*

INcrementum, when by degrées we aſcend to the top of ſome thing, or rather aboue the toppe, that is, when we make our ſaying grow and increaſe by an orderly placing of our words, making the latter word always excéede the former, in force of ſignifycation, contrary to the naturall order of thinges, for that euer putteth the worthyeſt and wayghtieſt wordes fyrſt, but this placeth them alwayes laſt, thus he contemneth money, honour, pleaſures, and lyfe, for loue of his countrey: neyther Siluer, Gold, Pearle, nor preacious Stone, might be compared to her loue. Terence. O my Parmeno, the beginner, interpryſer, performer, and accompliſher of all my pleaſures: there was neuer yet noble Captayn, Prince, King, or Emperour, more bruted and blazed by noble renowne, then he. In this fygure, order muſt be dilligently obſerued, that the ſtronger may follow the weaker, and the worthyer the leſſe worthy, otherwiſe, you ſhal not increaſe the Oration, but make a mingle mangle, as doeth the ignoraunt, or elſe make a great heape, as doth Congeries, which reſpecteth not the increaſe of matter, but number of wordes.

¶Climax.

Climax, when the Oratiō is ſo diſtinguiſhed by degrees, that the word which endeth the clauſe going before, beginneth the next following. Cicero. The Empyre of Grece was the Athenians: the Athenians were conquered of the Spartanes: the Spartanes were vãquiſhed of the Thebanes: the Thebanes were ouercome of the Macedons, who in ſhort ſpace ioyned Aſia being ſubdued by warre, to the Empyre of Greece. Cicero for Roſcius. In the citty is bred exceſſe: from exceſſe muſt needes ſpring couetouſneſſe: from couetouſneſſe there burſteth out boldneſſe: by boldneſſe all wicked and vngracious deedes are furthered. Sapien.6. To care for nurter, is loue, and loue is the keeping of her lawes: the keeping of her lawes is perfection, and an vncorrupt lyfe: and an vncorrupte lyfe maketh a man familyer with God. Mathew.10. He that receaueth you, receaueth me, and he that receaueth me, receaueth him that ſent me. Iohn.1. In the beginning was the word, and the word was God, and God was the word: thus pleaſauntly the Euaungeliſt repeateth word after worde, and God after God. Paule to yͤ Romaynes.5. Knowing that tribulations bring pacience, pacience bringeth experience, experyence bringeth hope, in the ſame.8. Moreouer whom he appoynted before, them alſo he called, and whome hee hath called, them alſo he iuſtifyed, and whome he iuſtifyed, them alſo he glorifyed. 1. Corin.3. All are youres, you are Chriſtes, and Chriſt is Gods. This exornation hath muche pleaſauntneſſe, and is chiefly applyed for the augmentation of matters, it conſiſteth often of fower degrees, but commonly of three.

¶*Comparatio.*

Comparatio, when any apte ſimillitude ſheweth that the example broughte in, is eyther lyke, vnlyke, or contrarye, or thus. Comparatio is a comparing of thinges, perſons, deedes, examples, contraries, lyke, or vnlike, lyke thinges are compared among themſelues, vnlike from the leſſe to the greater in amplifying, and from the greater to the leſſe in diminiſhinge, ſometyme a compariſon is made by fayning.

Cicero agaynſt Catiline. Truely if my ſeruauntes ſhould feare me, as all thy Seruauntes feare thee, I woulde thinke I ſhoulde be fayne to forſake my houſe. By conferringe an example to the thinge put forth, ſo that the thing which we amplifye, may ſeeme eyther neare or equal to it, or elſe greater then it. Cicero for Cluentius. When Cicero had declared that a certayne Woman had taken Money of the nexte heyres, to deſtroye the fruite in her wombe: how much, ſayeth he, is Opianicus worthy of greater puniſhment, in the ſame offence, for ſhee, when ſhee did inforcement to her owne body, tormented her ſelfe, hee dyd the ſame by the torment of anothers body.

Comparyſon of lyke thinges, as Camillus by his vertue dryued awaye the Barbarians, and ſette vp agayne the Romayne Empyre, being oppreſt and almoſte broughte to vtter deſtruction. Euen ſo Lawrentius Valla, reſtored the Latine tongue into yͤ old pureneſſe, which through the ignoraunce of the Barbarians was corrupted, ſuppreſſed, and almoſt quite periſhed.

Of the vnlyke, Brutus put his Sonnes to Death, for that they conſpyred Treaſon. Mannillus punyſhed hys Sonne for his vertue: Contrary thus, Marcellus reſtored to the Syracuſans his ennemyes their Ornamentes. Verres toke away the ſame from his friendes and companions, the whole is not only cōpared with the whole, but alſo the partes bée compared one wyth another. Cicero for Mylo. Dyd that moſt noble man Scipio, béeing a pryuate perſon ſlea Tiberius Gracchus, not much corrupting the common wealth: and ſhall we being Conſuls ſuffer Catiline, that would willingly deſtroy al the world with ſword and fyre? here Catiline is compared to Gracchus, the ſtate of the common wealth, to the whole world: a meane corrupting, to ſlaughter, fyre, and deſtruction: and a priuate perſon to the Conſuls. Sometime a comparyſon is made with one degrée, as in the example ſhewed, ſomtime with many, whereof this ſhall be an example, if a man of his owne good wyll ſhould geue thée a yearely ſtipend of twenty pounde, ought you not to loue him? and according to your power ſhewe your ſelfe thankefull for it, if a ſtraunger ſhould with hys owne money redéeme you from the myſerable bondage and ſeruitude of the Barbarians, or elſe deliuer you out of a cruell, darcke, and ſtincking pryſon, ought you not dearely to loue him? and to doe all that you could for him? if a man ſhould ſaue your lyfe in Warre or Shipwracke, without whoſe helpe you muſt néedes haue dyed, coulde you bée euer able to requyte him wyth lyke good tourne? what ingratitude is it then, thus to neglecte Chriſte, both GOD and Man? and ſo often to offende him, wyth ſo many faultes, and for ſuche good wyll, requyte ſuch ſpytes and reproches, who hath made thée the moſt excellēt and nobleſt creature nexte to the Aungels, to whom thou oweſt all that thou haſte, who beſides bodily ſubſtaunce, hath of his owne good will, geuen thée ryghteouſneſſe, who hath made thée partaker of his Heauenlye giftes, who for thy ſake fought with Sathan, who wholly redéemed thée, not with Money, but with his precious blood, who beyond all theſe, doth bid and deſyre thée, to the fellowſhip of the euerlaſting kindome. Here the Oration groweth by many degrées, from the leſſe to the greater. Math.10. If they call the Lord of the houſe Belſabub, how much more ſhall they call.

¶ *Enumeratio.*

ENumeratio, when we gather together thoſe thinges into a certayne number, which ſtraight way we doe briefly declare. Cicero. Theſe two thinges onely I wiſh, the one, that I may leaue the people of Rome in liberty when I die, the other, that it may come to paſſe for ech man to profit the common wealth. Eccle.25. Thrée things there are, that my ſpirite fauoureth, which be alſo allowed before GOD and man: the vnity of bretheren: the loue of neighboures: a man and wyfe that agréeth well togeather: thrée thinges there be which my ſoule hateth, and I vtterly abhorre the lyfe of them, a pore man that is prowde: a rych man that is a lyar: and an old body that doteth, and is vnchaſte. Prou.*6.* Theſe ſyxe thinges doeth the Lord hate, and the ſeuenth he doth vtterly abhorre. Fyrſt, a prowde looke: ſecond, a lying tongue: thyrd, handes that ſhed innocent blood: fourth, a heart that goeth about with wicked immaginations: fyft, féete that be ſwifte in running to doe miſchiefe: ſyxte, a falſe witneſſe that bringeth vp lyes: ſeuenth, and ſuch as ſow diſcord among brethren. There be thrée things which men doe chiefly deſyre and couet, pleaſures, honoures, and ryches.

¶ *Dinumeratio.*

Dinumeratio, when we number vp manye thinges for loue to amplifie. Paule to the Corinthians.11. geueth a good example of this figure. They are the Miniſters of Chriſte, I ſpeake as a foole, I am more: in laboures more aboundaunt: in ſtrypes aboue meaſure: in priſon more plenteouſly: in death oft: of the Iewes receiued I ſyxte times, euery time forty ſtrypes ſaue one: thryſe was I beaten with roddes: I was once ſtoned: I ſuffred thryſe Shipwracke: night and day haue I bene in the deepe Sea: in iorneying often: in perrilles of waters: in perrils of robberyes: in ieoperdies of myne own nation: in ieoperdyes among the Heathen: in perrils in the cittye: in perrils in the wylderneſſe: in perrils in the Sea: in perrils among falſe bretheren: in laboures and trauayle: in watchinges often: in hunger and thyrſt: in faſtings often: in cold and nakedneſſe: beſyde the thinges which outwardly happen vnto me. This differeth from Congeries, for Congeries heapeth vp wordes, and this ſentences.

¶ *Antitheſis.*

ANtitheſis, is a proper coupling togeather of contraries, and it is eyther in wordes that be contrary, or in contrary ſẽtences. Contraryetye of wordes thus: I haue loued peace, and not loathed it: I haue ſaued his lyfe, and not deſtroyed it: wee haue cauſe to ſorrow, and not to ſing: to lament, and not to laugh: vayne pleaſures haue ſweete beginninges, and the ſame moſte bitter endinges. Paule to the Philippians. 4. I know how to be lowe, and I know how to exceede. 1. Cor. 3. We are fooles for Chriſtes ſake, but ye are wyſe throughe Chriſt: we are weake, but ye are ſtrong: you are honorable, but we are deſpiſed. Cōtrariety of ſentences, amōg the wicked, ſimplicity is counted fooliſhneſſe, and craftineſſe highe wiſdom: flattery, is friendſhip: & faythfulneſſe, made fraud: ſinne is ſuccoured, & righteouſneſſe rent in ſunder: pore mē are deſpiſed, rich men highly praiſed: innocents are cōmonly condemned, theeues and murderers are quit, & deliuered: finally all wickedneſſe dayly practiſed, all godlyneſſe quyte forgotten. Paule. Corint. 5. It is ſowne in corruption, it ryſeth agayne in incorruption: it is ſowne in diſhonor, it riſeth againe in honor: it is ſowen in weakenes, it ryſeth again in power: it is ſowne a natural body, it riſeth agayn a ſpirituall body: you may ſet the meekeneſſe of Chriſt, & the cruelty of the Iewes, one againſt another, thus, he wiſhed their ſaluation, they deſyred his deſtruction: he preached peace vnto them, they picked quarrels againſt him: he ſpake vnto them the truth, they deuyſed moſt wicked lyes to condemne him: they laughed him to ſcorne for his meekeneſſe, he was ſorry to ſee their wickednes; they ſmote him on the face & buffeted him, but he did not ſo much as lifte vp his hand agaynſt thē: he ſought to ſaue their life, they moſt maliciouſly put him to death. Another, he by his ſinguler eloquence broughte them from beaſtly rage, to manly reaſon. This exornation is very eloquent, and to be compared with the beſt, & none more vſed of Orators, in varying & garniſhing an oratiō then it.

¶ *Inter ſe pugnantia.*

Contending betweene themſelues.

Contending betweene themſelues, is when the Oratoure reproueth his aduerſarye of inconſtancy, or hypocriſie.

Cicero for Roſcius. In which matter thou ſeemeſt vnto mee to be an vnconſtant foole, that wouldeſt both hurte a man, and alſo commend him, and to call him both an honeſt man, and alſo a very knaue. Paule to ẏ Romains. 2. Thou therfore which teacheſt another, teacheſt not thy ſelfe, thou preacheſt a man ſhould not ſteale, yet thou ſtealeſt: thou that ſayeſt ẏ a man ſhould not commit adultery, thou breakeſt wedlock, thou abhorreſt Images, & yet robbeſt god of his honor, thou makeſt boaſt of the law, and through breaking of the lawe diſhonoreſt God.

¶ *Antemetabole.*

ANtemetabole, when we inuerte a ſentence by the contrary, thus, it behoueth thee to eate, that thou mayeſt liue: & not to liue, that thou mayeſt eate: Cicero of eloquent men, Craſſus is counted the learnedſt Lawyer, and of Lawyers, Scæuola moſt eloquent. Paule to the Romaynes 11. Thou bareſt not the Roote, but the Roote thee. 1. Corinth. 11. Neyther was the man created for the womans ſake, but the woman for ẏ mans ſake. 2. Corin. 12. For the children ought not to lay vp for their Parentes, but the parents for their childrē. Another, you are not the mayſter of your money, but your money mayſter of you: I forſooke not him, but he forſooke me.

¶ *Reſtrictio.*

REſtrictio, when of the generall worde going before, a parte is afterward excepted. He wanteth nothing but health, and I haue nothing but my health, all is ſpent and gone ſauing one Thatchte houſe. Hee is the Eloquenſte man in Englande, excepte T. Paule to the Corinthians. 4. We are afflicted on euery ſyde, yet are we not in diſtreſſe: we are in pouerty, but not ouercome of pouertye: we are perſecuted, but not forſaken: we are caſt downe, but yet we periſh not.

¶Correctio.

Correctio, when we take away that, that is ſaid, and put a more meete thing in his place, wherefore there be two kindes, the one is, when a word is corrected before it be ſayde, thus: Cicero in his ſeuenth action agaynſte Verres. We haue brought here before you, you Iudges, to haue your iudgement, not a theefe, but a vyolent robber, not an adulterer, but a breaker of all chaſtity: not a ſpoyler of church goods, but a rancke ennimy to all Godly religion: not a quarrelling Ruffin, but a moſte cruell murderer. Paule to the Corinthians. 3. You declare that you are the Epyſtle of Chriſt miniſtred by vs, and written not with ynke, but with the ſpirite of the liuing God, not in Tables of ſtone, but in the fleſhly tables of our harte. Correction after the ſaying, thus: Now if he had but prayed his friendes, nay had he done no more but becke, this might eaſly haue bene done, and that with ſmall coſt, nay with no coſte at all: was he not a cruell wretche to doe this? nay was he not a cruell beaſt to doe ſuche a wretched deede? hee hath ſmall ſhame, nay he is paſt all ſhame. Paule to the Romaynes. 3. By what law of worckes? nay by what law of fayth? To the Epheſians. 4. But now after you haue knowen God, nay rather are knowne of God.

¶Metania.

¶ *Metania.*

Metania, comprehended vnder correction, and it is, ſaith Rufinianus a diſcription of things, by reprehenſion, thus, he played the man amongeſt his ennimyes, nay he played the Lyon: he did beate them ſore, nay he did ſlay the moſt of them, nay euery one: alſo, when the Oratour correcteth & blameth himſelfe. Cicero for Milo. We are fooles that dare compare Druſus, Africanus, Pompeius, and our ſelues with Clodius: alſo, I was a foole to ſhew them ſo much fauoure, I gaue them warning verye late, nay to late alas.

¶ *Periphraſis.*

Periphraſis, a figure both of conſtruction, and alſo of amplifycation, when that whiche might be ſayd with one word, or at the leaſt with very fewe, is explicated with manye. Now becauſe I haue exemplifyed it before among the figures of Grāmer, I neede not here rehearſe it agayne ſo largely.

¶ *Diſtributio.*

Diſtributio, when we dilate and ſpread abroade the generall kinde, by numbring and reckning vp the ſpeciall kindes, the whole by deuiding it into partes, and the ſubiectes, by rehearcing the accidences.

The generall into the ſpeciall, then appeared in perfecte bewty, all the flower of the field, the Daffadill, the Primroſe, the purple Vyolet, the ſwéete Pegle, & Cowſlap, the pretty Dayſye that ſpreade the ſunny banckes, the golden Crowfoote, ẏ Hawthorn bloſſome, pleaſant Time growing on little hilles, & many other mos, a liuing & ſencible creature is the general word, which if thou woldeſt deuyde, thou mayeſt recken vp ſeuerally man, the beaſtes of the field, the foules of the ayre, the fiſhes of the ſea, & all créeping things.

¶ *Partitio.*

Partitio, when the whole is deuyded into partes, and then it is called Partition, as if you might ſay, he is well ſéene in all Sciences, this generall ſaying you may declare by partes, thus. He perfitely knoweth all the painefull rules of Grammer, the pleaſaunt Flowers of Rhetoricke, the ſubtilties of Logitians, the ſecretes of naturall Philoſophy, the difficultie of Wiſedome ſupernaturall, the pleaſaunt Fables of Poets, the Mathematicall demonſtrations, the motions of Starres, the cunning reaſons of numbers, the deſcription of the worlde, the meaſuring of the earth, the ſituations, names, diſtaunces of Countries, Cities, Mountaynes, Riuers, Fountaynes, and Wilderneſſes, the properties of Soyles, the déepe miſteries of Diuinitie, the difference of harmonies, the conſent of tunes, hiſtories, olde and newe, antiquities, nouelties, Gréeke, Latine and Hebrew. Finally, whatſoeuer good learning hath bene founde and taught of good Authors, all that hath this man perceyued, knowne and remembred.

¶ *Enumeratio.*

The ſubiect into the accidẽtes, thus. Man is he whom care doe encumber, whome feare fretteth, anger moleſteth, ſorrowes oppreſſe, deſyres inflame, hope ofte deceyueth, hunger payneth, thirſt pincheth, cold fryſeth, heat burneth, ſtincke infecteth, ſickneſſe inféebleth, whoſe myrth is ſhort, and mourning long, whoſe laughter is little, and wéepinge muche, whoſe laboures be great, and reſt very ſmall, ſleping with vnquyetneſſe, and waking with wante of wyll, he ſéeth many thinges that do gréeue him, and heareth thoſe things that make him ſoꝛrowful. Enumeration in this place may diuers manner of wayes be vſed to amplifye. Fyꝛſte, by rehearſing the accidences, whereof an example is already ſhewed. Secōdly, of the Antecedents. Thyꝛdly, of cauſes. Fourthly, of the thinges annexed and following after the matter, of the antecedentes, and thinges by which the matter is bꝛought to paſſe, this may be an example, that Cicero oppꝛeſſed the purpoſes of Catiline, thus it may be ſet foꝛth, the miſchieuous enterpꝛyſes of Catiline, who wente aboute the vtter deſtruction of Rome, Marcus Tullius Cicero the Conſull by his foꝛeſight, did quickly ſmell out: by his ſingular vigilaunce ſought out: by his high pꝛouidence found out: by his merueylous loue to the common wealth ſhewed out: by his incredible eloquence he conuicted them: by his graue authoꝛity repꝛeſſed them: by his might aboliſhed them, & by his great happineſſe, quite ouerthꝛew them, ẏ numbꝛing vp of cauſes, when we declare not the matter nakedly, but rehearſe the cauſes wherby it began and pꝛocéede, as whē one ſhould in making a repoꝛte of warre, adde to what were the cauſes of debate, who was the mocioner, what was the occation of the interpꝛiſyng of the ſame warre, what hope there was to get victoꝛy, what boldneſſe there was on both ſydes, exāples hereof are euery where to be found in Poets and wꝛyters of hyſtoꝛyes, ſpecially in Liuius, the numbꝛing and rehearſing of effectes, and conſequents, as when we do not ſet foꝛth a buſines oꝛ matter ſimply, but rehearſe thoſe things that go with it, oꝛ follow after it, as Anthony was the cauſe of ciuill warre, of thꝛée ſlayne hoſtes of ẏ Romaine people, of the death of many noble cittizens, of ouerthꝛowing the authoꝛity of the Senate, and finally of all euils. Diſtributio otherwiſe defined, Diſtributiō, which diſtributeth to euery perſon his due buſineſſe, thus, it is the duetye of a King to haue a care for the good gouernment of his ſubiectes: of his Nobles to ayde and aſſiſte the King with holſome counſayles: of Magiſtrates, iuſtly and faythfully to execute the Kinges godly Lawes, and their inioyned charge: of the Subiectes, willingly to obey the King and his Miniſters: of Byſhops, to labour by al meanes for the aduancement of Gods glory: it is the huſbandes duety to loue his wyfe, and by honeſt meanes to rule her: it is the wyues duty to loue her huſband, and gladly to obey him: it is the dutye of a Father, to loue his ſonne, in vertues to commende him, in vices to correct him, to inſtruct or teach him ſome honeſt Arte or occupation: it is the duetye of a ſonne, to loue, feare, obey, and honoure his parentes: it is the parte of a friend to helpe in neceſſity, to comforte in miſery, to reioyce at his friends proſperity. Cicero for Cluentius. What man can there be remembered wyſer then Publius Octauius, in Law more learned, in fayth religyon, office more dilligent: more deuoute, and who in prayſing more pithye then hée, more bitter in blaming, more witty in ſentences, more ſuttle in ſpeaking and diſputing.

Diuiſio.

DIuiſio, which remouing one thing from another, endeth them both by ſhewing a reaſō. Cicero for Ligarius. I demaunde nowe whether you will reuenge your owne iniuries, or the iniuryes of the common wealth, if you doe reuenge the iniury of the common wealth, what aunſwere will you make concerning your conſtancye in that behalfe, if that you doe reuenge your owne, beware you erre not, which think that Cæſer will be angry, and haue diſpleaſure with your enemyes, when he hath forgeuen his own. Alſo, eyther couetouſneſſe or pouerty, compelled him thus to do, not couetouſneſſe, for the manner of his lyfe doth ſhew that he was neuer couetous: neyther pouerty, for he hath great riches: Why ſhould I now lay any thing to thy charge? if thou be good, thou haſte not deſerued it: but if thou beeſt naught, thou careſt not for it. Paule to the Corinthians. 9. If I doe it willingly, I haue a rewarde: but if I doe it againſt my will, notwithſtanding a diſpenſation is committed vnto me. If I haue euill ſpoken, beare witneſſe of the euill: but if I haue well ſpoken, why ſmyteſt thou me?

¶ *Epanados.*

EPanados, when we iterate by partes the whole ſpoken before, ſignifying a certayne diuerſity, in the partes which are deuyded, thus: I doe remember, quoth Cicero, that when I broughte a man to the Bathes in Naples in a lytter borne of men, and a hundered ſword bearers following, and when he opened the litter of a ſodaine, and not aware of his traine, we fel a laughing, he with feare, and I with laughing, could ſcarcely ſtād. Terence. I neuer ſaw a fray more vnequally made, then that, that was betwéene vs to day, I with bearing ẏ blowes and he with geuing them, till we were both weary. Virgil. Iphitus and Pelias that time with me fled out. Iphitus opprest with age, & Pelias Vliſſes wound made come behinde. Paule to the Corinthians. 2. For we are vnto God the ſwéete ſauour of Chriſt, in them that are ſaued, and in them which periſh, to one the ſauour of death, vnto death: to the other the ſauour of lyfe, vnto lyfe: they weare both terrible to their enimies, the one for his policy, the other for his power.

¶ *Antipophora.*

ANtipophora, when we graunt to an obiectiō, bringing in an other thing, which maketh the ſame obiectiō tolerable. Cicero. I confeſſe I tooke that thing vpon me, peraduenture a wayghty charge, and alſo daungerous vnto me, yet notwithſtanding a thing worthye, for which I was bound to ſtreine the ſtrenth of my age, and dilligence, I graunt there is in it great laboures, and many perrilles, yet by paynfull trauaile, and valyaunt aduentures therin, ſhal inſue immortal glory: in deede it is good to hope for the beſt, yet it is better to feare the worſt: it is good to be merry, but yet with meaſure: I graunt a man may ſpende with honeſty, but not to maintayne prodigallity, that is the mother of beggery: I graunt to learne tongues is a paynefull thing, yet is it neceſſary, and being once attayned, a a thing that bringeth both pleaſure and profyte.

¶ *Paramologia.*

PAramologia, when we graunt many things to our aduerſaryes, and at the laſt bringe in one thinge that ouerthroweth all that were graunted before, or after ſome, thus: when we commende many things in our aduerſaryes, & then report ſome notable cryme or yl quallity to be in them, which quyte quencheth all the commēdations aforeſayd. Cicero for Flaccus. Notwithſtanding this I ſay, concerning the whole natiens of the Grœkes, I graunt vnto them learning, I graunt vnto them the knowledge of many artes: I take not from them the comely grace of ſpeech, fyne wittes, ſinguler eloquence, and furthermore if they challēge vnto themſelues any other thing, I wil not denye it them, yet religion and fayth that nation hath neuer fauoured nor loued, what vertue, what authority, what wayght there is of all this matter they know not. Another, ſurely I muſt needes graunte and confeſſe he is well learned, a good Gramarryan, a fyne Rhetorician, an excellent Logician, a paſſing Muſitian, well practiſed vppon all good inſtrumentes, very actiue in running, leaping, wraſtlinge and dauncing: he playeth cunningly at all manner of weapons: he can ſpeake many languages very well, but yet he will be drunke euery day: a fylthy Whoremayſter, an arrant theefe, a common quarreller. &c. This figure according to the old prouerbe, geueth a man roſte meate, and then beate him with the Spit.

¶ *Dirimens Copulatio.*

Dirimens Copulatio, when we bring forth one ſentēce, with an exception before it, and immediatly ioyne another after it, that ſeemeth greater. Cicero in his Oration, in which hee gaue the Romayne people thankes for hys retourne, you haue, ſaieth he, not only taken away my calamity, but alſo ſeeme to augment my dignity. Paule to the Romaynes. 4. Neuertheleſſe, it was not written for him only, that it was reckoned to him for righteouſneſſe, but alſo for vs to whome it ſhall be counted for righteouſneſſe. &c. In the. 13. Wherefore ye muſt needes obeye, not onely for feare of vengeaunce, but alſo for conſcience ſake.

Preteritio.

PReteritio, when we faine and make as though we would ſay nothing in ſome matter, when notwithſtãding we ſpeake moſt of al, or whẽ we ſay ſomething, in ſaying we will not ſay it. Cicero agaynſt Verres. All the tyme before he came to the office and gouernmẽt of the common wealth, he ſhall be free for mee, I wil make no mention of his drunken banquets nightly, and his watchinges with Bawdes, Dycers, Whoremayſters, I will not name his loſſes, luxurity, and diſtayning of his honeſtye, let him take his olde ſlaunder for aduauntage, the reſt of his lyfe ſhall alone, that I may make a loſſe of his crymes. Another, I doe not ſaye that thou receauedſt brybes of thy fellowes, I buſie not my ſelfe in this thing, that thou ſpoyledſt citties, Kingdomes, and all mens houſes, I let paſſe thy theftes, and thy robberyes. Paule to Philimon. So that I doe not ſay to thee, howe that thou oweſt vnto me thine owne ſelfe alſo, I am aſhamed to vtter thoſe thinges, which they are not aſhamed to doe: I am very loath to tell how vnaduiſedly you ſpake, I may not ſay how fooliſhly.

Propoſitio.

PRopoſitio, which compriſeth in few wordes the ſumme of that matter, whereof we preſently intend to ſpeake. Cicero. I haue now to ſpeake of the excellent and ſinguler vertues of Pompeius. There was no cauſe why Neuius ſhould demaund of the Pretor, that he mighte poſſeſſe the goods of Quintius, by an edict or iniunction. Cicero agaynſt Verres. It is neceſſary to ſpeake, concerning our contention, that you may haue what to follow in defēding your accuſer. Cicero agaynſt Catiline. And becauſe the decree of the Senate is not yet written, I will ſhew you as much thereof, as I can call to remembraunce: alſo, before I begin to ſpeake of the common wealth, I will complaine a little of the iniuries yeſterday, done by Anthony. This Figure doth much bewtify the Oration, ſo that it be apte and well applyed. Now in a propoſition there are three thinges to be conſidered: fyrſt, that it abſolutely conteyneth whatſoeuer perteyneth to the cauſe: ſecondly, that it be well deuyded: laſtly, that it be diſpoſed in an order, moſte meete for the ſame cauſe, for by this meanes, the Oration ſhal not be confounded, with to great a heape of matters, while the hearers hath ſome certayn thing, whereupon he may occupy his minde, both what to remember, and alſo what to looke for, and the ſpeaker ſhall not neede to doubte which way to goe, when the matter is playne before his face.

¶*Ordinatio.*

ORdinatio, a figure which doth not only number the partes before they be ſayd, but alſo doth order thoſe partes, and maketh them playne by a kinde of diffinition, thus: There be three thinges, which men doe greedily couet, riches, pleaſures, and honoures: ryches be the Nurces of ſinne and iniquity, pleaſure is the daughter of diſhoneſty, and the guyde that leadeth to calamity, honour is the mother of worldly pompe and vanitye.

¶ *Procatalepſis.*

Procatalepſis, when perceyuing a forehande, what might be obiected agaynſt vs, and hurt vs, we wype it away or euer it be ſpoken, or thus, when we put forth the ſame obiection againſt our ſelues, that we thinke our aduerſaryes would, and then confute it by reaſon, and ſo by that meanes preuent them. Cicero. As if ſome Iudge or Commiſſioner might ſay vnto me, thou mighteſt haue contended with a lighter action, thou mighteſt haue come to thy rightes with a more eaſy and profytable waye, wherefore eyther chaunge thyne action, or reſiſt me not as a Iudge: or if hée doo preſcrybe after what ſorte I ought to ſue for my right, then he aunſwereth to this obiection, not withſtanding, hée eyther ſéemeth more fearefull then is reaſon a iudge ſhould be, or elſe he dare not iudge that, that is committed vnto him. Lykewyſe agaynſte Verres Cicero ſayeth, that he knoweth ſome men will meruayle, ſéeing ſo many yeares he defended many, and hurte none: he doth now come to accuſe Verres, then he doth ſhew them that this accuſation agaynſt Verres, is a defence of their fellowes. Romaynes.9. Thou wilte ſay then vnto me, why then blameth he vs yet? for who hath bene able to reſiſt his will? but O man, who arte thou, that diſputeſt with God. &c. In the ſame.11. Thou wilte ſay then the brambles be broken of, that I mighte bée grafted in: well, through vnbeléefe they were broken of, and thou ſtandeſt by fayth, be not highe minded, but feare. To the Corinthians.15. Some man will ſay, how aryſe the dead? with what bodyes ſhall they come, thou foole that which thou ſoweſt, is not quickened, except it dye.

¶ Apodioxis.

¶ *Apodioxis.*

APodioxis, when we reiecte the obiections of aduerſaryes as tryfles, or ſcorning thē as abſurdityes, to which it is harde to anſwere, ſaying: eyther they pertayne not to the purpoſe, or fayne them to be fooliſh with laughing at them, or elſe promiſe to anſwere them, at ſome more fitte tyme, & ſo ſhake them of, with bringing in other matters. Cicero for Milo. What ſhould Milo hate Clodius yͤ flower of his glory: here is much a doe to ſmall purpoſe, I thinke your arguments ſo ſimple, and fonde, that I vouchſafe them of no aunſwere.

¶ *Ætiologia.*

AEtiologia, when we ioyne a cauſe to a propoſition vttered. Cicero. There be no wyles more priuie then thoſe which be hid in diſſimulation of duety, & in cuſtome of acquaintaunce, for thou mayſt eaſily by taking héede ſhun an open enimy, but this hid inwarde, and familiyer euill, doth not only appeare, but alſo oppreſſe before thou ſhalte be able to forſée and eſpye it. Cicero for Archia, looke what wit or eloquēce I haue, you Iudges Archia may iuſtly challenge it to himſelfe, for he was the firſt and pryncypall, that cauſed me to followe theſe manner of ſtudyes. Amos.1. Thus ſayeth the Lord, for thrée & fower wickedneſſe of Edom, I wil not ſpare him, becauſe he perſecuted his brother with the ſword, bare hatred very long & ſo kept indignation alwayes by him. Pſalm.18. He brought me forth into a place of liberty, he brought me forth euē becauſe hée had a fauoure vnto me. Romaynes,1, So that they are not without excuſe, becauſe that when they knew God, they gloriſyed him not as God, neyther were thanckfull. &c. In the ſame. 6. For ſinne ſhall not haue power ouer you, becauſe you are not vnder the law, but vnder grace. This Figure is common in all good authors, and of great ſtrength in an Oration, for that the ſentence ſayde, hath his reaſon alwayes ioyned after him.

¶ *Horyſmos.*

HOryſmos, when we declare briefly and perfectlye the proper pythe of ſomething, and it is chiefely vſed, when there is a difference ſought for betweene two wordes, which by defyning this fyndeth forth, thus: This is not Fortitude but Timerity, for Fortitude is a contempt of perrils by honeſt reaſō: Timerity is a raſh and fooliſh interpryſe of perrils, without reſpect of Vertue, this is not dilligence, but couetouſneſſe: for dilligence is a chary and careful keeping of thoſe things which be his own, couetouſneſſe is an iniurous deſyre of other mens goodes. Cicero for Marcus Marcellus. For neyther is this to be coūted thy life which is contayned in thy body and breath, but that is thy lyfe Cæſar I ſay, which ſhall liue and floriſh in memory vnto the worlds ende, which poſterity ſhal noriſh, which eternity ſhall euer behold: this is not friendſhip as you ſuppoſe, but flattery: for friendſhippe is a loue ſo faythfull, that it cannot be ſeperated by perrilles, and flattery is an agreeable aſſent in vtter appearaunce, wayting only on proſperity, & ſeeking commodity. Paule to the Romaines. 14. For the Kingdome of God is not meate and drincke, but righteouſneſſe, and peace, and ioye in the holy Ghoſt. This Exornation is very profitable, for that it declareth a thing ſo briefly, that it ſhal ſeeme behouefull to be ſayde, with no fewer words, nor thought poſſible to be ſpoken playner.

¶ *Conglobatio.*

COnglobatio, of defynitions, is when we bring in many diffinityons of one thing, yet not ſuch defynitions as doe declare the pith of the matter, but others of another kynde all heaped togeather, which doe amplifye moſt pleaſauntly, ſuch as be theſe defynitions of Cicero, in his ſecond booke of an Oratoure, by which he doth amplifye the dignity of an Hyſtory: an Hyſtorye, ſayeth he, is a Teſtimony of tymes, a light of verity, the maynteynance of memory, the Scholemayſtriſſe of lyfe, the meſſenger of antiquitye. Another, Man is an example of imbecillity, the ſpoyle of tyme, an Image of vnconſtancye, a Captiue of calamitye, a pryſoner to paynes, a Seruaunt to couetouſneſſe, fynally, a foode for Wormes: Ryches are the rootes of ſinne, the Nurces of Iniquity, guydes to pryde and preſumption, mayntayners of iniuryes: pleaſures are enemyes of chaſtity, leaders to pouerty, the daughters of diſhoneſty, baytes of extreame miſery.

¶ *Epexegeſis.*

EPexegeſis. is an added interpretation, that is, whē we interprete, the words or ſentēce going before, by another ſentence comming after, after this maner. Paule to the Romaynes. 2 When ſhall be opened the righteouſe iudgement of God, which wyll reward euery man according to his deedes, that is to ſay, prayſe honour, and immortality, to them which continue in good doing, & ſeeke immortality, but vnto them that are Rebels, and doe not obey the truth, but followe vnrighteouſneſſe, ſhall come indignation, wrath, tribulation &c. For his inuiſible thinges, that is to ſay, his eternall power and Godhead, are ſeene, for as much as they are vnderſtoode, by the workes from the creation of the world. Alſo in the 7. For I know that in me, that is to ſay, in my fleſh, is no good thing.

¶ *Metabaſis.*

Metabaſis, when in a few wordes we ſhewe what hath bene already ſayd, and alſo what ſhall be next ſayde, and that dyuers wayes. Fyrſt, from the equall: the things that you haue already heard, were very pleaſaunte, and thoſe that you ſhall heare, are no leſſe delectable: from the vnequall, I haue ſhewed you his wicked deedes, yet I will ſhow you nowe farre more abhemynable factes, by him committed: theſe thinges that I haue told you, were very lamentable, yet now ſhall you heare of other matters more lamentable: from the like, I haue hetherto declared his noble enterpryſes in Fraunce, and now I will declare his lyke worthy actes done neare to Rome: from the contrary: As I haue ſpoken of his greedye gathering togeather of his great ſubſtaunce, ſo wil I now ſpeake of his prodigally in ſpending the ſame: hetherto of matters pryuately done, and now of deedes publiquelye diſpatched: from the diuers: you hearde what his learning is, nowe ſhall you heare what his manners be, by occupation: you thinke me longe in the threatninges of the Lawe, well I will now paſſe to the ſweete promiſes of the Goſpell, by reprehenſion: ynough of lamentable matters, now a little of ſome merry conceyptes. From the conſequentes and relatiues: You haue bene told how he promiſed, now I will tell you, how he performed: you haue heard what benefytes I haue beſtowed vpon him, and nowe ſhall you heare howe kindly he requyted me. This exornation is profytable for two thinges, it both putteth in minde what hath bene ſayd, and alſo prepareth the hearer to the reſt following.

¶*Dilema.*

Dilema, when we deuyde a thing into two partes, and reproue them both by ſhewing reaſons. Cicero. How did he ſlay him, without any helpe, or had he others at his commaundement? if thou doeſt accuſe him, he was not at Rome, if thou ſayeſt he did it by others, I demaund by what manner of men, by Seruants, or by free men? (ſhortly after in the ſame place.) Whether were thoſe murtherers of Ameria, or of this citty? if they were of Ameria, who were they? why are they not named? If they were of Rome, how did Roſcius moue them to do it, who came not at Rome theſe many yeares. Another, concerning this matter Iudges I cannot fynde howe I maye ſpeake, or how I may hold my peace, for if I hold my peace I ſhall forſake the greatteſt parte, but if I defend that thing that is nothing pertinent to me, I feare leaſt not onely hee, but alſo others will thinke themſelues much hurte.

¶Commendatio.

¶ *Commendatio.*

COmmendatio, when we highly commend ſome perſon or thing to our hearers, thus: Cicero. For if Cn. Pompeius had bene fiue C. yeares agoe, ſuch a man he was, of whome beinge a yong man, and a Romayne Knight, the Senate might often times haue requyred ayde and defence, whoſe noble actes with a moſt renewned victory, both by land and Sea, had ſpread ouer all nations, whoſe three honourable tryumphes are witneſſes, that al the world were in our gouernaunce and dominyon, whome the peaple of Rome had commended with ſinguler honours, now if you ſhould ſaye that he did ſomething agaynſte the league of peace, who would beleeue you? truely no man, for when death had quiſched enuy, his noble actes would haue flouriſhed in glory of an eternall renowne, whoſe vertue being bruted, ſhould haue geuen no place to doubtes, and ſhall the friendly approued, and perfect vertue of this man, be hurte by yͤ faulſe report of backbyters?

¶ *Medela.*

MEdela, whē ſeeing the offences of our friends or of them whome we defend, to be ſo greate that we cannot honeſtly defende them, or ſo manifeſt, that we cannot well denye them, we ſeeke to heale them as it were with plaiſters of pleaſaunt words, when there was a greater luxurity and ryot agaynſt Cælius then Cicero durſt defend, and more euident then he could denye, he did notwithſtanding, extenuate it with pleaſaunte wordes, and as much as he could, pacifyed the Iudges, who were vehemently kindled agaynſt him, partely he ſayd, that thoſe were the vyces of tymes, rather then of the men, he contended that ſomething muſt be graunted to age, he layeth agaynſte the offence a hope of futer dilligence, and honeſty in tyme hereafter: as a remedy agaynſt enuy, by the actes and aduentures which Cælius now tooke vpon him, and much more which cannot wel be noted here. The lyke way Paule vſeth excuſing Oneſimus, departing from Philemon his Mayſter, confeſſing that Oneſimus hath bene an vnprofytable Seruaunt, yet promiſing now that he wyll be profytable, and amend his faultes.

¶ *Metaſtaſis.*

Metaſtaſis, when we turne back thoſe thinges that are obiected agaynſt vs, to them that layed them vnto vs. When Anthony charged Cicero, that he was the cauſe of ciuill warre rayſed betwene Pompeius and Cæſar: Cicero did rebound the ſame accuſation agayne to Anthony, ſaying: Thou Marcus Anthony, thou I ſay gaueſt to Cæſar, willing to turne all vp ſyde downe, cauſe to make warre agaynſt thy country. 3. Reg. 18. When Ahab likewyſe charged Elia that it was he that troubled all Iſraell, nay Ahab quoth he, it is not I that trouble Iſraell, but thou and thy Fathers houſe, in that ye haue forſaken the commaundementes of the Lorde, and thou haſte followed Baal.

The Garden of Eloquence.

¶*Frequentatio.*

FRequentatio whē matters diſperſed throughout the whole, are gathered togeather into one place, wherby the Oration is made more pythie and ſharpe, or thus: when many Arguments being ſcattered here and there, one from another, are gathered togeather, as it were into one truſſe, and fardell, and layde before the eyes of the hearer, thus: whē al is done, what vice is he frée from, what is the cauſe you Iudges wherefore ye would delyuer him, he is a betrayer of his owne chaſtity, he lyeth in wayte for others, he is couetous, he is intemperate, vicious, prowd, wicked to his parentes, vnkynde to his friendes, troubleſome to his kinſemen, ſtubborne to his betters, diſdaynfull to his fellowes and equalles, cruell to his inferyoures, fynally, intollerable to all men. Cicero for Milo. Now truely the fortune of the Romayne people ſéemed to me both harde and cruell, which had ſéene & ſuffered them ſo many yeares, to vaunt againſt the common wealth, they had with Idolatry and adultery, polluted the moſt holy Religions: they brake in péeces the moſte ſubſtauntiall decrées of the Senate: they had raunſommed themſelues with brybes before the Iudges: they had in the office of the Tribune moleſted the Senate: the recordes of all orders had they cutte a ſunder for the ſafety of the common wealth: out of my Country had they expelled me: my góodes had they taken away: my houſe had they fyred: my wife and my children had they toſſed and turmoylde: to Pompeius wicked and vnlawfull warre had they denounced: the ſlaughter both of Maieſtrates, and priuate perſons had they cauſed: my Brothers houſe they burned: Hetruria had they ſpoyled: many from their houſes and ſubſtaunce had they caſt out: their purpoſes they earneſtly vrged, and moſt greedely followed: the cittye Italy, prouinces, Kingdomes, could not mittigate their madneſſe: the domeſticall lawes were burned: whatſoeuer any man had, which lyked them, this yeare they thought ſhoulde haue bene theirs: no man ſtayed their purpoſes, but Milo himſelfe.

¶*Expeditio.*

EXpeditio, when many reaſons being reckoned, by which ſomthing may eyther be done or not done, one reaſon is lefte, which wee ſtand vnto, and conclude vpon, and the other are taken awaye, thus. Seeing this ground was myne, thou muſt needes ſhew, that eyther thou poſſeſſedſt it being voyde, or made it thyne by vſe, or bought it, or that it came vnto thee by heritage, thou couldeſt not poſſeſſe it voyde, when I was preſent, alſo thou canſt not make it thyne by vſe, thou haſte not to ſhewe that thou boughteſt it, it could not come to thee by heritage and I alyue, it followeth thē, that thou wouldeſt put me from myne owne ground, before I be dead.

¶*Commoratio.*

COmmoratio, when knowing the ſtrongeſt reaſon, whereon the whole waighte of our cauſe do depend, we oftē make recourſe thether, repeating it many times by a varyation, wherof there be two kinds, yͤ one which expreſſeth one thing with many wordes of the ſame ſignifycation, whiche is alſo called Sinonimia, ſpoken of before. Cicero. And ſhall ſo greate a Vertue be expelled, thruſt out, baniſhed, and caſt from the Cittye, what diddeſt thou couet? what didſt thou wiſh? what didſt thou deſyre? the other whiche declareth one thing with dyuers mēbers, that be of lyke ſignifycation, thus. Thou haſt abhorred thy parent, hated thy Father, & deſpyſed him that begot thee: loue thy Mother, be kynde and thankefull to her that did beare thee. It often happeneth that one ſentence in writing doth fyll many Pages, and in ſpeaking ſpende a long tyme, by reaſon that it is largely varyed. Cicero when Erutius in his accuſation, woulde ſhewe no cauſe why Roſcius ſhould ſlay his father. He doth fyrſte amplifye the wycked facte of paricide, and ſheweth how great it is, and teacheth that without many & great cauſes, ſuch a wickedneſſe can not be committed, and contendeth that it cannot fall, but vpon a miſchieuous man: after that he demaundeth of Erutius the cauſe why Roſcius ſlue his Father: which place becauſe it was the ſtrongeſt in Roſcius defence, he taryeth long in it, very ofte maketh recourſe thether, he often demaundeth the cauſes of ſo great a wickedneſſe, and ſhamefull deede, and oftentymes amplifyeth the greatneſſe of the facte, and that which is great in deede, he maketh by the vehemency of his ſpeech wonderful great. Now I cannot wel geue it an example, for as much as it is a fygure that ought to be ſprynckled throughout the whole Oration, as ſayeth Cicero.

Brachiepia.

BRachiepia, when the matter is breefly tolde with no moe wordes then thoſe that be neceſſary, or when the Oratoure by breuitye cutteth of the expectation of the hearer. As he paſſed by, he tooke Lemnum, then he left a Garryſon at Thaſus, after that he gotte a

Citty in Bithinia, driuen frõ thence into Heſpontus, ſtraight way wan Abidus. Cicero for Manilius. How ſpeedily Pompeius being Captayn, ſailed with vehemency of warre, who entered into Cilicia, ſpyed out Africa, from thẽce came with his nauy into Sardinia. The lyke breuity, Simo vſeth in Terence, the courſe, ſaieth he, goeth before, we follow after, we come to ẏ graue, ſhe is put into the fire, a lamẽtatiõ is made.

¶ *Exuſcitatio.*

EXuſcitatio, when the Oratoure ſheweth him ſelfe much moued by the vtteraunce of hys ſpeeche, and thereby likewyſe moueth the mindes of his hearers, and it is vſed when perſons or matters do requyre eyther great prayſes or diſprayſes, in praiſes, thus: What man is he, be he neuer ſo enuious, neuer ſo malicious, neuer ſo ambicious of prayſe, but muſt needes commend this mã, and acknowledge him to be moſt vertuous, moſte learned, moſte wyſe, who for the ſafegarde of his countrey, the defence of his cittye, and the riches of the common wealth, did moſt willingly put and yeeld himſelfe to great and cruell daungers, whoſe vertue was ſeene in venturing, whoſe learning was proued in defending, whoſe wiſedome was wondered at, in accompliſhing ſo dangerous an enterpriſe. In diſprayſing thus, who is of ſo careleſſe a minde, that ſeeing theſe things, can holde their peace, and let them paſſe. You put my father to death before he was condemned, & being put to death, you regeſtred him among the number of condemned men, you thruſt me out of myne owne houſe by vyolence, you poſſeſſed my patrimony, what wil you more? came you not to the ſeates as you do now, that you may put to death, or condemne Sextus Roſcius.

¶ *Similitudo.*

Similitudo, when we compare one thing with another, by a Similitude to our purpoſe. Cicero. Euen as the light of a candle is oppreſt with the brightneſſe of the Sunne, ſo the eſtimation of corporal things, muſt needes be darckned, drowned, and deſtroyed by the glory and greatneſſe of vertue. Cicero agaynſt Anthony. As if there be any ſuch thing in ẏ body, as may corrupt the reſt, we ſuffer it to be burned out, or cut away, becauſe it is better that one member periſh, then the whole body. Euen ſo, whatſoeuer is pernicyous in ẏ body of the common wealth, ought to be cut of, that the whole may be without danger: as he which framed the ſhip or building, doth very eaſily vnframe it agayn, euen ſo the ſame nature which hath framed mã, doth very well diſſolue him. Yong mẽ ſeeme ſo to dye, as when the force of flamming fyre, is oppreſt with abundance of water, & as apples if they be not ripe, are plucked from the tree by violence, & if they be ripe, they fall down of themſelues: euen ſo violence taketh away lyfe from yong men, and rypeneſſe from olde men: thus it is you Judges, as if you ſhoulde geue a ſharpe ſword to a little chyld, or to a feeble old man, he could hurte no man by his owne ſtrength, but yet if he mighte come to a naked mans body, he might with the ſharpeneſſe of ẏ poynt and wayght of the Weapon, wounde it: euen ſo was the Conſulſhip as a ſword, geuen to weake and fearefull men, who could neuer by their owne might, haue beene able to do ſo much as pricke a man, they being armed with the name of the honourable Empyre, haue cruelly murdered the common wealth: As in daungerous ſayling, the Sterne is not committed to him that is richeſt, and nobleſt of byrth, but to him that hath the beſt knowledge in gouerning the Shippe: euen ſo is it requiſite and behoueful, not to geue the principallity and Lordſhip to him that is welthyer, or of greatter blood then others, but to him that excelleth other men in wiſdome, and loyalty. Of ſimilitudes ſome be pleaſaunt, ſome greate, ſome meane, ſome ſharp, ſome baſe and low. Of Similitudes pleaſant, great, meane and ſharp, you haue ſeene examples, of a baſe ſimilitude, this ſhall be an example: as beggers if they haue any good thing, they hyde it, but ſhewe their cloutes and ſores, whereby they may moue the beholders to pittie and relieue them: euen ſo doth it behoue vs not to boaſt our good workes before God, but confeſſe our wickednes and euils, if we would draw his mercy toward vs.

¶ *Parabola.*

PArabola, is a ſimillitude taken of thoſe thinges which are done, or of thoſe which are ioyned to thinges by nature or hap, a ſhip hoyſting vp, taking down, or winding his ſayles on this ſyde, or that ſyde, is a parable teaching a wyſe man to geue place to tymes and to accommodate and bend himſelfe to thinges preſent, the holy Scriptures are plentifull of parrables, and eſpecially the Goſpelles, as: the Sower went out to ſowe his ſeede. &c. A King made a maryage for his Sonne. &c. A certayne man planted a vyneyarde. Now becauſe they be cōmon, I neede not to geue any mo exāples.

¶ *Icon.*

ICon, when the Image of a thing or perſon, is painted out by cōparing and reſembling forme with forme, quallitye with quallity, and one likeneſſe with another, I may paint forth a rauinous and venemous perſon after this manner, euen like a creſted Dragon, which with burning eyes, ſharp teeth, crooked nayles, gaping mouth, runneth rounde aboute looking euery where, whom he may find to blow out his poiſen vpō, whom he may catch in his mouth, craſh in ſunder with his teeth, venome with his tongue, rent in peeces with his nayles. Alſo, he went into the Battayle, ſhyning lyke the Sunne, with a body like a Bull, and ſet on his enimyes with vehemency, like a valyaunt Lyon, & cut them downe lyke a luſty Sithman. Thus I might commend by this Figure a bewtifull woman: her bodye is lyke the ſlender yew, her fyngers lyke the whyte palme braunches, that bee ſtrypte, her eyes like gliſtering pearles, her lyppes lyke the carnation Roſe, her cheekes like the whyte Lillye, beſprinckled with ruddy iuyce, her lookes like a golden Fleece, her countenaunce chereful, like the ſmyling Mother vpō her tender babe, her neck & breſtes like to yͤ whyte Alablaſter.

¶ *Paradigma.*

Paradigma, is the rehearſall of a deede, or ſaying paſt, and applying of it to our purpoſe, wherof there be two kinds, the one true, which is taken from hyſtoryes, chronicles, and memory of deedes done, and it is of great force to perſwade moue, and enflame men with the loue of vertue, and alſo to deterre them from vyce, and not vſed only to confirme matters, but alſo to augment, inrich, and garniſh them with much comelineſſe, examples that be applyed to the augmentation, confyrmation, and garniſhing of thinges, are eyther lyke, vnlyke, or contrary. In Chronicles we fynde, how cruelty hath bene requited, how pryde hath bene caſt down, how good men haue proſpered, & the wicked dyed in miſery, how countreyes for their wickedneſſe haue bene puniſhed, ſometime with hunger and famine: ſometime with horrible warre, and crueltye of enimyes: with fyre, diſeaſes, ſickneſſes, murrens, and plagues, to what ende cruell Tyrants haue come vnto, how oftē rebels haue had the worſe, how the prayſes of good men doe ſhyne, and how the infamy of euill men remayne, how mightily God hath ſhewed his power from time to tyme. Likewyſe, the holye Scriptures haue examples of all ſorts, which doe manifeſtly ſhewe vs, how God hath puniſhed pryde, couetouſeneſſe, dronkenneſſe, glottony, whoredome, Ambition, periury, vnfaithfulneſſe, and all other manner of ſinnes, how he hath deſtroied the vngodly, and exalted the louers of his lawes. Fained examples are taken from Poets inuentions, and fables attributed to brute creatures, as to beaſtes, byrdes, fowles, fiſhes, and alſo to trees, ryuers, Mountaynes. This kinde bringeth a great delectation to the hearers, but eſpecially to the ſimple ſorte, who delighte a greate deale more to heare fonde fables, then graue matters, yet being aptly applyed, they alſo delight the wyſe and learned, and haue bene alwayes by learned men, wel allowed and lyked of.

¶ *Gnome.*

GNome, a ſaying pertaining to the maners, and common practiſes of men, which declareth by an apte breuity, what in this our lyfe ought to be done, or not done. Fyrſt, it is to be noted, that euery ſentence is not a fygure, but that onely which is notable, worthy of memory, and approued by the iudgement and conſent of al men, which being excellent, maketh the Oration not onely bewtifull and goodlye, but alſo graue, puiſſaunte, and ful of maieſty, whereof there be ſundry kindes: the fyrſt, a ſentence vniuerſall, which cõteyneth no certayne perſon or thing, thus: yll gotten goods are ſoone ſpente: euill will, neuer ſayd well: enuy is a puniſhment to himſelfe. The ſecond is a ſingle ſentence, as: a citty in ſedition, cannot be ſafe: the contented man is very riche. The thyrd is a double ſentence, as: now a dayes flattery getteth friendſhip, and truth hatred: true glory taketh deepe roote and continueth long, but al counterfayted things doe quicklye fall away, and perriſh as the bloſſomes. The fourth, a ſentence without ſhewing a reaſon, as: it is the duety of a yong man, to reuerence his elders: letcherous and intemperate youth, maketh a feeble bodye in olde age. The fyfte, a ſentence with a reaſon, as: it is the parte of a conſtant man, to excell ſo much in vertue, that he ſhall not neede to feare the blame of Fortune: it is good to liue ſo, that the rehearſall of our liues, maketh vs not to be aſhamed. The ſyxte is a ſentence ſtanding of contraryes, as: after laboure and dilligence, followeth welth and ryches: but after ſlouth and ydleneſſe, commeth pouerty and needyneſſe: fooles are vexed with the remembraunce of euils, but wyſe men haue a greate delighte in the recordation of their good deedes. Salomon. Better is a little with feare of the Lorde, then great treaſures with ſorow, better is a meſſe of pottage with loue, then a fatte Oxe with euill will: an angry man ſtirreth vp ſtryfe, but he that is pacient, ſtilleth diſcorde: a true mouth is euer conſtante, but a diſſembling tongue is ſoone chaunged. Salomon is much delighted in this kynde of ſentence, for his Prouerbes be moſt of them contrary ſentences. The ſeuenth is a ſentence of dyuers thinges, as: Death is not myſerable, but the way and paſſage to death is myſerable. The eyght is a ſentence ſhewing what doeth hap in lyfe, as: thinges doe alter dayly, pryde goeth before, and ſhame commeth after: ſuch a mayſter, ſuch a man: out of ſight, out of mynde: mans nature is deſirous of newes: we laboure to get that which is forbidden, and couette that which is denyed. The nynth is a pure ſentence, not myxed with any fygure elſe, as: the couetous man wanteth as well that which he hath, as that which he hath not: Wyne maketh glad the harte of man. The tenth is a fygured ſentence whereof there be as many kindes as there be fygures, and if it be fygured, it hath the name of the ſame fygure wherewith it is ioyned. Now in a ſentence heede muſt be taken, that it be not falſe, ſtraunge, light, or without pyth: ſecondly, that they be not to thick ſprinckled, and to oftē vſed, that which is lawfull for Philoſophers, is not graunted to Oratoures, becauſe Oratours are the handlers of matters, and Philoſophers the inſtructers of lyfe.

¶ *Enthimema.*

ENthimema, is alſo a kinde of ſentence, which ſtandeth of contraries, thus: Cicero. Our Elders made war not only that they might be free, but alſo that they might rule, but thou thinkeſt warre may be lefte of, that we might be made bondſlaues to ſerue. If wicked men ſo much commend you, good men muſt needes diſprayſe you: if great wealth bring carefulneſſe, & needy pouerty wretchedneſſe, then ẏ meane betweene thoſe extremityes is the greateſt happineſſe.

This is not here an argumentation dialecticall, for that is vſed to deck the Oration, but if it be vſed for cauſe of probation, then is it not a figure, but is reckoned among argumentes.

¶ Noema.

NOema, when we doo ſignifie ſome thing ſo priuily, that the hearers muſt be fayne to ſeeke out the meaning by long conſideratiō. Hortenſius ſayd, that he was neuer made friendes with his Mother and Siſter, meaning, there was neuer debate, or contention betweene them: quoth one that had made a feaſt for his friend, mayſters you are welcome, and I am more beholden vnto you here, then Chriſt was to his gueſtes that woulde not come when they were bidden: meaning hereby, whereas chriſt had not his gueſtes, when he ſente for them, but he had contrarywiſe, manye without bydding.

¶ Digreſsio.

DIgreſsio, is the handling of ſome matter, going out from order, but yet for profyte of ſome pertynente cauſe. We maye digreſſe for cauſe of prayſing, diſprayſing, delighting, or preparing, digreſſions are taken eyther from the expoſition of deedes, the diſcription of perſons, places, and tymes, the telling of appollogies and fables, and from common places. Nowe we muſte fyrſte ſee why we ſhould digreſſe, and that the ſame digreſſion maye ſome manner of way profite, commende, and garniſhe the cauſe that we haue in hande, for the digreſſyon oughte allwayes to pertayne and agree to thoſe matters that wee handle, and not to be ſtraunge or farre diſtaunte from the purpoſe, alſo we muſte haue a perfecte waye prouyded aforehande, that we maye goe forth aptelye, and making no longe taryaunce out, retourne in agayne cunninglye and both in going out, being forth, and returning in againe, it behoueth vs to take heede that we darken not the matter, we darken it, if we breake forth by vyolence, and bring in matters very ſtraunge and farre of, or much vnlyke to the cauſe put forth, ſuche digreſſions happen often to thoſe that lack the knowledge of Rhetoricke, if warynesse and good heede be taken. This fygure is a vertue, whereby the Oration is garniſhed, bewtifyed and commended, otherwyſe it is a vice that doth diſforme and patch the Oration with broken peeces, if a digreſſion may do good to the cauſe it is lawfull to be vſed, if not, then is it not to be ſuffered, nowe the circumſtaunces as well of perſons as thinges, ſhal open the way to digreſſe aptly.

¶ *Concluſio.*

Concluſio is, which by a breefe argumentation concludeth neceſſarily vpon that, which is ſaid or done before, wherfore firſt you muſt needes confeſſe your owne faults, before you can rebuke or controle any faultes of Ligarius, for if it be ſhewed by reaſon, and proued by example, that we ought to venture and ieoperde in perrill for the common wealth, they are to be counted wyſe men which doe ſhunne no daunger, for the ſafegarde of their countrey. Paule to the Romaynes, 13 Wherefore you muſt needes obey, not only for feare of vengeaunce, but alſo for conſcience ſake. Romaynes. 4. Therfore by fayth is the inheritaunce.

FINIS.